

FOVRE
SERMONS,

WHERE OF
TWO, PREACHED
AT TWO ASSIZES,
this present yeare, 1638. at
MAIDESTONE in KENT, the
other two, in his own
charge.

By
ROBERT ABBOT, Vicar of
Cranbrooke in Kent.

The Titles and Texts follow
on the next leafe.

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1639.



THE LORDS ASSIZE,

1 The Text *Judg.* 41. 27.

*The Lord the Iudge, bee Iudge this day,
betwixt the children of Israel, and the chil-
dren of Ammon*

NATVRES ASSIZE,

2 The Text. *Math.* 7. 12.

*Therefore all things whatsoever yee would
that men should doe to you, doe yee even so to
them, for this is the Law and the Pro-
phets.*

THE CHRISTIANS THRIFT in KEEPING,

3 4 The Text, *1 Tim.* 1. 19.

Holding faith, and a good Consci-

T
R
C
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B



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L
wi



TO
THE RIGHT REVE-
REND FATHER IN
GOD, AND RIGHT HONO-
RABLE, WALTER LORD
BISHOP OF WINTON,
High ALMONER to the
KINGS most excellent
Majesty, & PRELATE
of the GARTER,
honor in Both
lives.

Right Reverend,
and right Hono-
rable; many men
are willing to
cast in some of
their superfluity into the
Lords treasurie, the poore
widow was willing to cast in
A 3 all

THE EPISTLE

all, yet little. It is a wonder that she should be commended above all those that had fuller hands. But when Christ looks to the giver, a poore widow, and not to the gift, two mites; to the plenty in the heart, not to the penurie in the hand, the wonder ceaseth.

My present gift is like the widowers, from my poverty; yet should I be an unthankfull liar if I should say, it is all I have. God hath vouchsafed mee a double calling: from himself, in such gifts as have made mee willing according to my abilities; and from the blessed church (wherein I humbly thanke God, to be borne, brought up, and live) in such power to exercise the ministerie

D E D I C A T O R Y.

minifterie which I have received, by reading, doctrine, approbation, and imposition of hands.

Whatsoever I have by both, I heartily desire may bee for Gods uses, and the service of the Church of God amongst us. I cannot commend them as they are acted by mee, it is by a weake body, and a weaker soule. As Saint Augustine complayned of old, hei mihi! quam contrarius sum ego met mihi; ego in spiritu, et ego in carne: so more iustly may I. I have a long time beene trayned under fightings within, and without. and ever and anon, am ready to bee over-powered with sinne, or greife. But as the ramme in fight drawes backe, not to

The E P I S T L E

quit the field , but to gaine a course , to give the greater bruise at the next shooke : so doe I desire to bee in my infirmities. I seeme sometimes to my selfe to faint , and almost to faile , and to beare about mee a dying spirit every day. Quocunque oculos converto, video documenta meæ ætatis , said Seneca of old , and so say I.

Yet looking to what I have received , some strength yet, to worke , and a conscience to keepe mee within my traces , I presse hard forward , and finde that I loose not too much ground , thorough him in whom I am able to doe what I doe.

This

D E D I C A T O R Y.

This holds mee up in my worke, and keeps mee in canonicall obedience to my calling, that I may say at last with blessed Augnstine, liberavi animam meam, yea, and sometimes also (though more to satisfie others then my selfe) scribimus indocti, doctique, I staine paper with my pen.

How unable am I for any great taske, no man knowes better then your honour, who from my youth have beene a stay to my waies, an helpe to my studies, and a comfort to my age, since by your Honours selfe I have beene accounted worthy to bee your Honours servant. But since I have not had a resolved face to deny my poore gleanings,

A s nings,

THE EPISTLE

nings after the harvest, to bee brought forth to this learned light wherein we live, I humbly pray that they may first rise or fall, by your honours censure.

This first presents it selfe, my labour that God may judge, in the judgements of men. Next to that, my desire that Nature bee not silenced in her good law, when wee practise that wee call justice. And if any thing else followes helpe faith, and conscience in our whole course, both publicke and private, whosoever have beene my friends, from whose motions these thoughts have beene drawne out, your Honour shall bee my first judge heere, and patron (if your Honour please, and

DEDICATORY.

and neede require) to that
which is with humblenesse
confest to be unworthy of you.
I need not plead reasons; I am
your Honours for humble ser-
vice : it is a just debt from
mee; and that due to your Ho-
nour now, and while I am.
Due for your undeserved fa-
vour to my selfe. Due for
your incouragement to my el-
dest son while hee was at Ox-
ford. Due for your exhi-
bition to my youngest sonne
now hee is in Cambridge.
And if this could bee a perpe-
tuall register of your Honours
love and bountie to mee, and
mine, I should heartily rejoyce.
But because mothes and time
will eat this out, I shall hum-
bly desire to lay up a stocke of
prayers, for your Honour, in
heaven,

The EPISTLE

heaven. This is all that I can
doe, and this is all from mee
that your Honour desires.
Would I doe more, I could
not, could I doe lesse, I would
not. This I (by Gods Grace)
can, and will; and so continue.

Your Honours humble
servant to be commanded.

ROBERT ABBOT.

TO



TO
THE TRVELY
RELIGIOVS, HONO-
RABLE, NOBLE, AND
Worshipfull Iustices, and other
Gentry of *Kent*, who have
heard, and may happen to
reade these poore Sermons, espe-
cially to those of his
owne Parish, all
good.

 HONORABLE,
Noble, Wor-
shipfull, you
may justly
aske, whence this sight
comes? I must excuse
it a great deale, *from im-*
portunity. But what is
the

Readers

the present? *A cup of cold water* to good Disciples of Christ: and you know that brave commander who did accept of as low a present, from as poore a man as my selfe. It will bee rejected; because there is too much of that already: Charity and Iustice are too much watered, they are growne cold, they have waded so long that they are benumbed, and lesse apt for use. I hope better things

To the Worthy

things. They may bee dwarfed in some, like those three bones in the head of a man which Anatomists call *Malleolus*, *Incus*, and *Stapes*, which are as bigge in a child as in a man. but the lesse the body is in this (I hope) the more is the heate, the more vigorous the spirits : & it may be this may water by an *Antiperistasis* may make this heate greater, but cannot lessen it in those that are so full of goodnesse.

Your

To the Worthy

Your worths are wel
knowne to others, and
are beleved by me: go
on still to doe worthi-
ly in *Ephrata*, and to be
famous in *Bethlehem*.
Doe worthily in piety,
doe worthily in private
charity, and doe wor-
thily in publick Iustice.
Wee have an age made
up of too much sinne,
prophane swearing, and
brutish profaning of
the Lords day, drun-
kennesse, and malici-
ous quarrellings cover
too much christians
ground

Readers.

ground amongst us. As it is with the sea, there goes that Leviathan, and creeping things innumerable; so is it with the land; there are too many master finnes, and untellable other finnes, which wound single, but oppresse by heapes. A King wee have by Gods blessing never better; lawes never wiser, and provisions never more wary: but to make all right, as the oratour magnified pronounciation, so doe I execution. Many

To the Worthy

Many hands make
light worke: and your
hearts will set them on
worke; *up and be doing.*
I neede not provoke
your willing mindes:
yet may I shew you
what you do, or should;
though I presse you not
to what you doe not.

*Surius in
vita S.
Basil.*

A poore oppressed
woman did observe
Saint *Basil* to have
some credit with the
governour of his place.
Shee solicits him to
write to the govenour
in her behalfe. The
good

Readers.

good Bishop presently tooke pen, inke, and paper; and wrote to this effect. *This poore woman came unto me saying, that my letters have great weight with thee: If it be so, heare her, and shew it.* The woman carried it, the governour read it, and writes backe this againe. *Holy father; for thy sake I would have had pittie upon this poore woman, but I could not, except shee pay all that is required of her.* The good Bishop writes againe

To the Worthy

gaine(once more)thus.
Seeing thy will is ready
but thy power is wanting,
it is a tolerable excuse:
but if thou couldest, and
wouldest not, Christ will
make thee so poore, that
where thou wouldest, thou
shalt not be able. These
words were propheti-
call to this unjust gover-
nour: for not long af-
ter he fell into the Em-
perours displeasure,
was cast into prison,
and expected punish-
ment: But then he re-
membred Saint Basil,
whose

Readers.

whose intercession he sought, and obtained, and by that meanes, his liberty. *Hec* then came to Saint *Basil*, called to minde the poore woman, sent for her, and restored to her the goods, *hec* wrongfully withheld, *twofold*. *Hec* would not hazard a second punishment for an act of Injustice unrepented of.

My observations upon this story are these; It is a great honour

To the Worthy

nour to be in authority,
it makes the Saints of
God on earth to sue un-
to them. It is a misfe-
rable place to bee up-
on earth, oppressions
may bee done to Gods
poore servants. It is
a fearefull thing not to
relieve the oppressed
when it is in our pow-
er; it casts the mighty
from the throne, and
brings them to shame.
It is a brave thing to
doe Iustice, at first:
but better late then
never, better of love
then

Reader.

then when it is
whipt out with strokes.
It is glorious too, not
to refuse to doe right
at last, when at first
wee have done wrong
as hee: for not one of
athousand meets with
such a day.

You will bee plea-
sed ever to bee better
presidents of Iustice
then that Iusticer,
and not to stand in
need of his best part,
his late repentance,
whereof you are not
sure. And thus, *the*
eyes

To the Worthy

eyes of the Lord will bee
upon the just, and his
eares will bee open to
their prayers: His eyes
will bee upon the iust.
As hee that hath made
a goodly picture, looks
upon it againe and a-
gaine, that hee may
supply to every defect
at last: so God deales
with the godly that
are just. His eares are
open to their prayers.
When they call he will
heare, when they cry,
he will say *Ecce ad-
sum*, behold here am I,
nor

Reader.

not behold I wil come
because hee is hard at
hand to comfort them
with blessings, who
comfort others with
upright Iustice.

I cannot teach the
meanest amongst you
in your way: onely I
have presumed to pre-
sent this story, and
withall to offer to your
eyes (if you please)
what you have heard
with your eares, *The*
Assize of God, and *The*
Assize of Nature. If
these may stand you in
a a the

To the Worthy &c.

the least stead to shew
you what you are and
doe, and put you in
minde what you must
continue, it is all the
heartly wishes, & hum-
ble prayers (upon this
occasion) of him that is,
and will be

*Your worthinesse to use
in possible services*

ROBERT ABBOT.

THE



THE
CONTENTS OF THESE
SERMONS in short.

1 The Lords Assize, from
Iudg. 11. 27.

1 Which is fitted to the time, or setting down
a trial of

1 { The life. 3 { The goods. } Of Israel.
2 { The liberty 4 { The good name. } Of Amōn

2 And propounded to perswade all tria's by
the Lord the Iudge. Where both.

1 What keeps the Lord from judging.

1 When truth is withheld in unrighte-
ousnesse.

1 { By deniall.

2 { By false accusation.

3 { By pr. fir.

4 { By lingring delaies.

5 { By flattery, feare, hope, &c.

2 When (if truth appeare) judgment doe
not attend upon it in full glory,

2 What brings the Lord to judging.

1 When such persons sit to judge as God
would have.

2 When the whole worke is carried for the
honour of the God of truth.

1 { By an holy heart.

2 { By an holy hand.

3 { By an holy eie.

4 { By an holy mouth.



THE
CONTENTS OF THE
Second S E R M O N

2 *Natures Assize from*
Math. 7. 12.

- 1 { *Where for introduction 2 knots are cleaved.*
 - 1 { *What it is inferred upon?*
 - 1 { *How it is the law and the prophets?*
 - 1 { *Whether in the law there bee more then one precept?*
 - 2 { *Whether there bee a connexion of all vertues, where one?*
- 2 { *Where for tractation:*
 - 1 { *Are examined.*
 - 1 { *Laws of nature.*
 - 2 { *Principles of nature.*
 - 2 { *Are shewed.*
 - 1 { *The praises of this law.*
 - 2 { *The power of it?*
 - 1 { *Briefe. } from { Christ.*
 - 2 { *Plaine. } { Nature.*

The Contents

- 1 In sense : layed downe
 - 1 Negatively.
 - 1 Not what we list.
 - 2 Nor what others doe to us.
 - 3 Nor what others do to others.
 - 4 Nor what themselves would.
 - 5 Nor what we have bin accustomed.
 - 6 Nor what profit, honour, pleasure perswades.
 - 7 Nor as the lawes of the land permit.
 - 2 Positively, As would others doe to us.
 - 1 Whence this rule ariseth ?
 - 2 When selfe-love is right charity ?
 - 3 How this rule of justice must be carried ?
- 2 In application.
 - To all.
 - To the occasion.
 - 1 With 2 meanes to doe it.
 - 2 With 2 motives to further it.



THE CONTENTS OF THE THIRD,
and fourth SERMONS.

3 *The Christians Thrift in keeping, from*
1 Tim. 1. 19.

1 *Where we are taught.*

1 *To keepe faith, where.*

1 *How we must keep it? By holding.*

1 *The ground of faith.*

2 *The object of faith.*

3 *The act of faith.*

4 *The power of faith.*

2 *Why we must keep it?*

1 *Faith is our life.*

2 *Faith is our power of working.*

3 *Faith is our workman.*

4 *Faith is our best light here.*

5 *Faith makes earth heaven.*

2 *To keep our keeping of it, and to use
meanes to keep it.*

2 *Where also we are taught.*

1 *To keep a good conscience: where.*

1 *How we must keep it? By keeping.*

1 *The light of conscience.*

2 *The love of conscience.*

3 *The worke of conscience.*

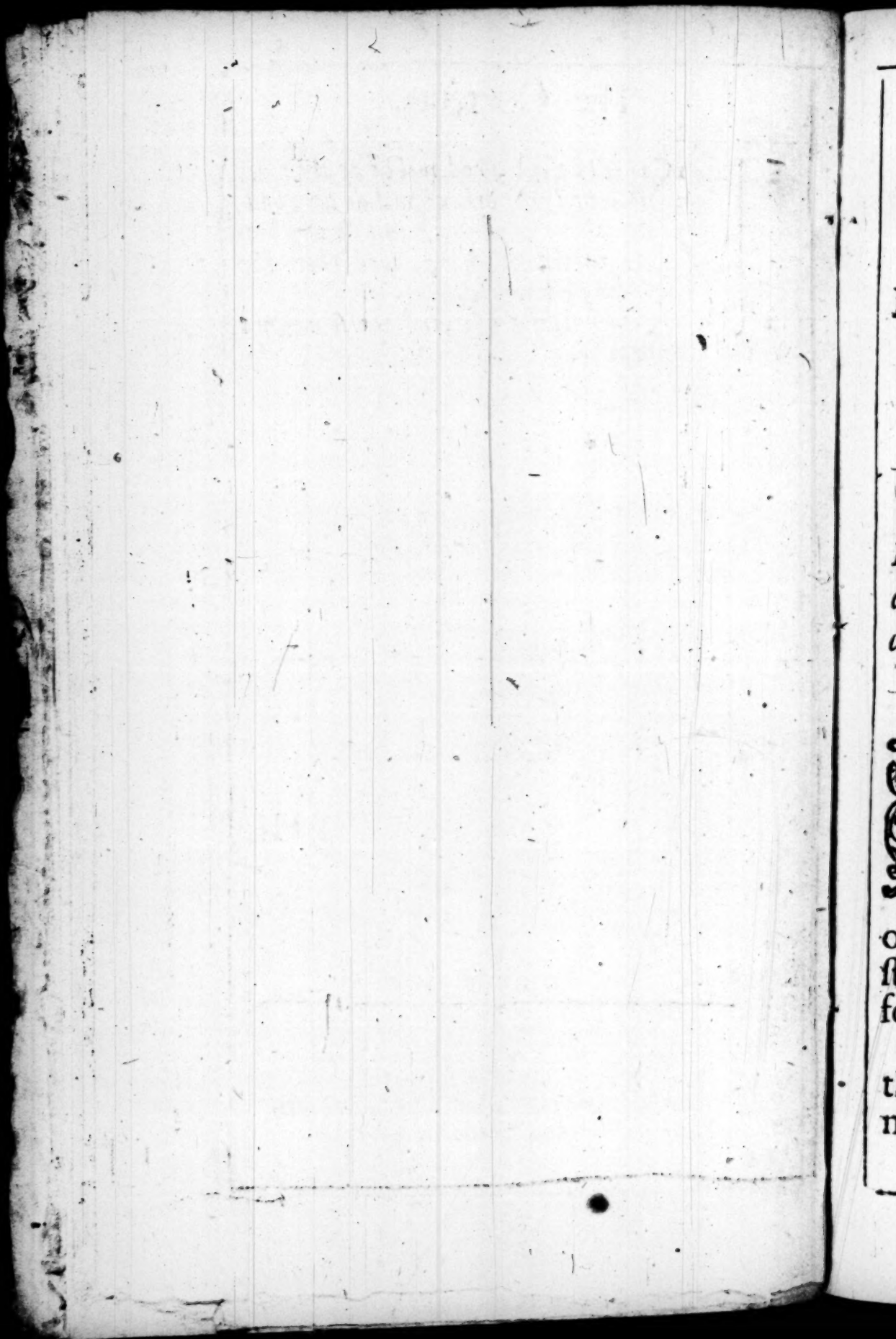
4 *The charge of conscience.*

2 *Why we must keepe it?*

The Contents.

- 1 If it be gone, God wil be against us.
 - 2 Without it nothing wil do us good.
 - 3 Without it nothing can do us hurt.
 - 4 It carries with it more then the whole world.
- 2 To try our keeping of it, and to use meanes to keepe it.

THE





THE
LORDS ASSIZE,
OR A SERMON ON
JVDGES II.27.

*The Lord the Iudge, bee
Iudge this day betwixt the
children of Israel and the
children of Ammon.*

Right Honorable,
Right Worshipfull,
and Beloved; Be
pleased to heare
these words out
of the Judges, by Gods assi-
stance, driven to an issue be-
fore the Judges.

It may bee, you will say,
they are not fit: they yeeld
not a word in due season:

B they

*Object.
Verbum
diei in
diesuo.*

they speake of the Lord the Judge, and these here are men.

Answer.
Psal. 82. 6.
2 Chron.
19. 6.

Object.

It is true; they are men by nature, but they are Gods by Communion of office, (*I have said yee are Gods :*) and their Judgements are the Judgements of God, for God, saith *Iehosaphat*. But you will say, this day will bring forth a Judgement by ordinarie Justice, not by warre as that is heere.

Answer.
Rom. 13.
Distantia
1 *Perfecti-*
onis.
2 *Opposi-*
tionis.

This is true too; yet by the sword: for the Magistrate beares not the sword for nought. As all sinners fight against God: (for they stand at a double distance from him; a distance of *perfection*, and of *opposition*;) therefore God hath a controversie with his people, & proclaymeth warr. So criminall offenders fight against the face of government,

ment, the just lawes of the kingdom. This is the controverſie, *whether the lawes ſhall be kept or broken?* And as God, in caſe of rebellion, doth provide famine, beaſts, peſtilence and the ſword: ſo Magiſtrates come againſt ſuch, not with the ſword of the mouth as Preachers, but with the *mouthes of the ſword*, to be edged by the lawes for correction, or conſuſion.

The greateſt difficulty will be to fit the perſons, and cauſes to be tryed and Judged.

It is confeſſed, that there wil heere be ſome difference. Heere a pretended title of land is that which drawes on the whole quarrell: but this day will bring forth other controverſies. Heere the proper ſword of warre decides the doubt: but this day drawes the borrowed ſword of peace,

*συνταγμα
μαχιμης*
Heb. 11.

34.

for peace. Heere *Israel* is against uncircumcised *Ammonites*: but this day will unvaile christians by profession, not by practise, in those particular acts they must fall in, and for.

Yet looke more narrowly into the present businesse betwixt *Israel* and *Ammon*, and yee shall see all the causes of this day intertwisted.

Ammon charges *Israel* with unjust possession of land held from them to a long succession. *Iphtah* the now Judge, being loath to fall upon such a desperate Phlebotomy as *Ammon* was prepared for, would first pleade out, *Juridically*, the cause, by embassies, to cleare the justice of his sword.

Hee confesseth that they have that land in question: and hee pleades a threefold right

right unto it. The right of a *just warre*; it was gotten by the sword. The right of *Gods gift*; God, whose is the earth, gave it us, and cast out the old owners as forfeiters. The right of *prescription*; we have had it foure hundred yeares without clayme or charge of wrong.

But for the ancient possessors of it (that he might crosse *Ammons* charge) he pleadeth two things. First, that it was the land of the *Amorites*, who fought against them under *Sehon* their then King: and of the *Moabites* who were justly ejected by God. But secondly, for the *Amorites* (the now plaintifes,) they had none of their land: that was a false charge, a picking of an unjust quarrell.

And that this plea was good is manifest in the Records of

B 3 the

1 *Jus belli just.*

2 *Donatio Dei.*

3 *Præscriptio.*

1

2

Deut. 2. 29

Deut. 2. 37

the law, those old reports of God himselfe. God said, *thou shalt not distresse or meddle with the children of Ammon: for I will not give thee their land which I have given to the children of Lot.* There is Gods edict, with the reason of it. And *Moses* said, *to the land of the children of Ammon thou camest not, nor unto any place of the river Iabbock, the land now in question.* There is their obedience to Gods charge, which they kept to that day.

Thus *Israels* case is cleare, yet this prevailes not with *Ammon*. Lyes would have dominion over truth: and *Ammon* would fight though the cause were cleared against him. He joynes issue, takes out his *nisi prius*, appoints the day of Assize, and he will have a triall, for life; whether

Am.

Ammon or *Israel* must live :
For liberty, whether *Ammon*
or *Israel* must bee homagers :
for Goods; whether *Ammon*
or *Israel* shal have the spoyle;
forname, whether *Ammon* or
Israel is of better credit. And
thus the text comes up to the
whole businesse of the day.

Now, when all things were
thus prepared betwixt guilty,
and innocent, plaintife, & de-
fendant, the wretched *Ammono-*
nites were like prisoners in
the bonds of iniquity, holden
in the cords of their sins, shut
up in the prison of unbeliefe, and
could not see the Judge set to
be the avenger of his people.
But *Iephthah* was at more liber-
ty. He sees with fuller eye the
Glory and presence of the just
Judge. Hce (like a man con-
fident in his cause) appeales
unto him; calles for these
prisoners, and plaintifes, to

Acts 8.
Pro. 5.22.
Rom. 11.

2 Sam. 12.

the barre; prepares for hearing, judgement, execution; and because hee would not have the glory of the day himselfe, but would give it to the Judge of right & wrong: therefore as *Joab* before *Rabbah*, when hee was ready to take it, sent for *David*, saying, *Come thou and take it, lest the victory be attributed to me, and the city bee called by my name:* so doth *Iphtah* invite God to the day for all honour, *the Lord the Iudge, Iudge betwixt the children of Israel and Ammon.*

Object.

But still you may say, that they were *Ammonites* that were to be judged there, and of these there were none here.

Answer.

It is true personally, individually it is so: but for the cause, under pretence of land they would have *life, liberty, goods,*

goods, and good name of Israel
at their mercy, for spoyle and
prey, and so there are too
many here, and every where.

Israel had all their *life* in
and from the God of mercy;
all their *liberty* from the God
of freedom; all their *goods and*
lands from the God of boun-
ty; all *their credit* and re-
nowne, from Gods protection
and cohabitation: yet *Ammon*
unjustly seekes to dispossesse
them of all these. Hee puts
them in feare of life, and seeks
it. Hee presents death, and
pursues it. Hee hunts after
their liberty and would have
it. Hee desites their goods,
for a rich booty. Hee basely
takes away their good name,
as usurpers not worthy to
live: therfore I appeale to the
God of *Casar* (saith *Ipbiah* :)
the Lord the Iudge, bee Iudge,
&c.

The Lords Affize.

By this time (I hope) you see *Israels* and *Ammons* case brought to the full worke of an Affize, wherein yee have presented three particulars.

1. The Judge set for the trial of guilty, and not guilty, plaintife and defendant, *the Lord the Iudge.*

2. The causes to bee heard, the *life, liberty, goods, good name* of *Israel*, and *Ammon*.

3. The persons betwixt whom, *the children of Israel*, and *the children of Ammon*.

And now, what shall I say? the same or such like causes are the worke of this day. Let it therefore be all our wishes, desires, prayers, purposes, and practises, as it was *Iphtahs*,
That the Lord the Iudge may judge them.

1. If he doe not Judge, hee will Judge the Judgement. Hee onely is *reason it selfe*,
wise-

The issue
of the
Text.

wisedome it selfe, justice it selfe.

2. If hee judge them, hee is *the Iudge of all the world*, whose waies are equall and cannot but judge justly.

Thus we shall have an happy assize for the maintenance of vertue, and punishment of vice, which is alwaies the issue when the Lord the Judge judgeth.

But what? shall we wish to decline the judgements of men?

God forbid: God is the onely Saviour; yet the *prayer of faith saveth too*. God onely converts the heart; yet *Iohn Baptist shall turne many hearts of the fathers to the children, and of the disobedient to the wisdom of the just*. God onely delivers from hell; yet the *Interpreter, one of a thousand, shall deliver a soule from the*

*Summa
ratio.*

Gen. 18.

Object.

Answer.
Iam. 5.

Luke 1.
16, 17.
Iob 33.
27, 24.

Mic. 7. 18.
Ioh. 20.

2.
What
keepe the
Lord frō
judging.
Rom. 1. 18
1 When
truth is
withhol-
den in un-
righteous-
nesse.

the pitte. God *onely* forgives
sinnes, out of authori y, as the
great Judge; yet *whose sinnes*
ye remit shall be remitted. In a
word, God accounts them as
authors with him, that are in-
struments from him of good.
If therefore men judge with
God, from God, the Lord
the Judge judgeth too. So be
it this day, wee decline them
not, let them judge and spare
not. There are two things
keepe God from judgement
seates. First, *when truth is*
withhold in unrighteousnesse :
when it is held in prison that
it cannot speake. Thus the
Gentiles did in themselves :
when a beame of naturall
knowledge was ready to
breake out of them, to give
them light to see more of
God then they did, they
withheld and smothered it,
and so God judged not in
them

them. Thus it may be at the barre.

Bee pleased to conceive it thus. As in a reasonable man you may see an *Assizes* set: for there is a *Judge, Conscience*, which viewes and censures all the waies of man. There is a *Jury* of *naturall or revealed principles*. There is a *prisoner* to be tryed, and that is *truth*; Her *case* is this, whether shee shall bee set at liberty yea or no, to goe freely, speake freely, rule freely in all our courses.

Truth pleades, I am the daughter of the great King: his very Image: But when I appeare, I am hated and suppressed, and this bringeth this trouble upon me.

The *jury* of naturall principles is silenced or corrupted by carnall reason and wisdom. The judge hearing
no

*Veritas o-
dium pa-
rit.*

Acts 24.

25.

Ier. 44.

1 Iohn 2.

no evidence is silent: and as loath to trouble himselfe, is content to put off enquirie till another time, *as Fælix.*

Heereupon the *will* triumphs over truth *I will doe as I have done*: and all the *affections* put in after the *lusts of the flesh, the lusts of the eyes, and the pride of life.* And thus is *Truth* imprisoned, and God the Judge judgeth not in man.

So in places of judicature *truth* is tryed too. There are judges set, godly, wise, grave, impartial, hating covetousnes, and persons out of the cause, who are ready to passe sentence according to allegation, and prooffe, set on with all good conscience. There are juries of naturall subjects and brethren; who should not be like *Diogenes* his man, who was called *Manes, à non manendo*, because he ranne away: so

so *jury a non jurando*, because they forget the oath of God, and runne away from it: but must present according to *truth* so helpe them God. There is a glorious *Martyr* to be tryed, and that is *Truth*; which would have truth in person of Judge, jurer, guilty, innocent plaintife, and defend-
ant: and truth in cause too; nothing but truth objected, nothing but truth answered, that all may cry, great is truth and it prevaileth.

But now, if on all sides there be *Pilates* good motion *what is truth*. But no further sifting into the nature, and power of it by *witnesse*, *oath*, *circumstances*: then are at hand, these prisons to with-
hold truth. The first is *veni-*
ally, I did it not. And if it be enough to deny, who shall be guilty?

Ioh 18.38

*Si inficia-
ri sat est
ecquis erit
nocens?*

The

*Si accu-
ſaſſe ſat
eſt ecquis
erit inno-
cens?*

*Canes ve-
naticos.*

*Dare of-
ſam Cer-
bero.*

*Fruſtra-
torie di-
lationes.*

Amos 2.7.

The ſecond is *false accuſati-
on* by thoſe who are *Gracia
ſide teſtes*, knights of the poſt,
and will ſweare any thing for
a fee. And if it be enough to
accuſe, who ſhall bee inno-
cent?

The third is *Proſit*, in thoſe
who will rouse up *Verres bis
hounds*, who continually doe
lie in the winde for gaine, ex-
cept a man will ſtoppe their
mouthes by ſome fatte mor-
ſell.

The fourth is *off-putting to
another time*, that is, lingring
and coſtly delayes, though
the caſe bee never ſo cleare in
truth.

The fiſt is *malice* and all ill
will, which never ſpeakes
well, in thoſe that *pant after
the earth on the head of the
poore, and turne aſide the way
of the meeke.*

And laſtly, that which
helpes

helpes on all these is, selfe-flattery, friendflattery, feare, hope, or some other by-place for truths oppression: These or the like prisons are in a readinesse, and then truth is clapt up, and kept out of sight, like some malicious mans adversarie, who is with great care put in prison before the day of hearing comes, because he feares his cause.

Say I pray: who Judges now? not the God of truth, but the Prince of darkenesse, lying, and vanity.

Secondly, God is kept from judgement seates, when (if truth do appeare) judgements doe not attend upon it in full glory. All judgements of men are not good enough to waite upon truth. There is darkenesse in them, and nothing but light in truth: Yet if God will so honour our judge-

2. When judgement doth not attend upon truth in full glory.

Apoc. 1.

judgements, as to put them into that service; whensoever she appeares we must bee glad to follow her: and for truths sake to doe, and for truths sake to die; because God is in truth, and the *faithfull witnesse*, Christ is in truth too.

1
συμβουλευ-
ειν.

*Arcana
imperij.*

To conceive it, call to minde that God requires (as you know) a threefold duty of chiefe magistrates. First, to advise, consult, and take care for common good, as our good King doth. These are *the secrets of government*: which if they were discovered, the strength and weakenesse of a kingdome would soone bee discovered to all the world: Therefore privates meddle not with these things, that last is too large for their shooe.

2
ἐπιτα-
τειν.

Secondly, to provide by lawes,

lawes, edicts, and proclamations to keepe every man under them in good order. And thirdly, to give judgement, according to his lawes, and ordinances, *for the punishment of evill doers, and praise of them that doe well.*

And Judges know their duties under them, that is, according to lawes, edicts, orders helped forth by the God of truth, to waite upon truth, and passe judgement for it, with an equall *ballance* of causes, *a blinde eye* to persons, and a sharpe *sword* of offence, and defence as neede requires. Now, if this bee away, God judgeth not. He is kept from judgements seates, because his truth is not honored and his kingdome of truth advanced. These two keepe the Lord the Judge from judging amongst men.

There are two things also

3
keivety.

Rom. 13.
4.

2
What
brings the
Lord to
judge-
ment
seates.

Pfal. 77.
70.
Ezek. 28.
12.
Gen. 50.
20.
2 Sam. 14.
17.

1. When
such per-
sons sit
to judge
as God
would
have.

Dan. 8. 5.

so which bring God to judge. First, when such persons sit to judge as God would have. They should be *shepheards* to defend and keepe their flocks: *signets* upon Gods right hand, to seale no rescripts and warrants but his: *saviours*, to preserve and save much people: and *Angels*, to guard the good, and inflict punishment upon the wicked. God hath made them images of his *excellencie*, in being set aloft; of his *wisdoms*, in making and applying lawes; of his *Iustice*, in punishing malefactors; of his *mercy*, in passing by, and pardoning if neede require; and of his *goodnes* in fostering and cherishing his people. Therefore he maketh glorious Emblems of them in the Scriptures: we reade of one, in the image of *an hee Goate with a notable horne betwixt his eies*.

ies. There is an *horne* for glory and strength to offend and defend. A *notable* one visible to all his subjects that stand in neede. An *horne betweene the eyes*, because it is used with circumspection and wisdom: such must bee a Judge. And let it not grieve them, that they are set out by a beast, when Christ himselfe is called the *Lyon of the tribe of Iudah.*

We reade of another in the image of a *goodly spreading tree.* A *beautiful tree*, because of majestie. A *spreading tree*, because he offers access to others. A *fruitfull tree*, because of his doing of good. A *shading tree*, because of his mercy. And a *tree having branches for birds*, because he extendeth favours to others according to qualities: Such must be a Judge.

But

Dan. 4 19

1 Kings
10. 18, 19,
20.

But above all, wee reade of *Salomons* goodly throne which was thus set out. On each side were sixe Lyons, because all the twelve tribes were subject unto him, *not Levie excepted*. Two Lyons before the stayres, because two tribes, in after-defection, should not depart from his house. The ascent unto it was by six steps, whereon when the King ascended (as the *Rabbines say*) the cryer proclaymed thus, when hee was upon the first, *wrest not judgement*; when he was upon the second, *accept no mans person*; when hee was upon the third, *take no bribe*; when hee was upon the fourth, *plant no groves* for Idols; when hee was upon the fift, *erect no pillar* to honour them; and when he was upon the sixt, *kill not an oxe*, to sacrifice unto them.

them. And all this to put him
in minde of religion and ju-
stice. If they be such as God
hath thus resembled, this
brings the Lord to judge:
now, *Gods are come downe un-*
to us in the likenesse of men.

Not as if God did not judge
though the persons are faulty:
for if sentence passe according
to Gods truth, though it bee
by *Antiochus, a wicked person;*
Herod, that Foxe; or *Ananias,*
that painted wall; yet these sit
in *Moses Chaire,* heare them:
But when their persons, qua-
lities, and judgements center
and meete in holinesse, then
then are they the fuller image
of the Lord the Judge; and
hee bowes the heavens and
comes downe among them.

Secondly, this also brings
the Lord to judge, when the
whole worke is carried for
the honour of the God of
truth,

Acts 14.

11.

2 When
the whole
worke is
carried for
the ho-
nour of
the God
of truth.

truth. When truth in witnesss, Oathes, Allegations, Evidences, Judgements, and Records meete, then Christs kingdome is advanced, and God is Judge indeede. For here is a conformity betwixt truth and the things that are to honour God.

Quest.

If now you shall aske mee, how this may be? I answer; By an *holy heart, hand, eye, and mouth*, in the whole worke of the Assize.

Answer.

By an holy heart.
Iohn 6.

There must be an *holy heart*, when all persons are *faithfull* to the truth. *Christ* distributed bread, and fish by the hands of his Disciples to the hungry people: they kept none for themselves, but gave for Christ, and gathered for Christ. Here was faithfulness. *Iosua* divided the land of promise to the *Israelites*: and as if hee had forgot himselfe,

selfe, hee reserved not a part,
nor would have any to kin-
der his office. Here was faith-
fulnesse too. *Ioseph* might
have amassed up a world of
wealth to himselfe in the
time of famine; but hee was
content with the portion
from the King: and here was
faithfulnesse also. When all
you shall receive from the
Lord, the King, and the law,
& distribute faithfully, with-
out seeking your selves, this
is an holy heart, *God judg-
eth.*

There must bee *holy hands*,
when all persons are not guil-
ty of *shamefull*. *Give, Give.*
Higher powers will hate it:
but may they not bee abused
by some inferiours who love
it too well? The King of *So-
dome*, when hee was rescued,
said to valiant *Abraham*, *give
me the sonles, take the goods to*
C thy

2
By holy
hands.
Hof. 4. 18.
Gen. 14.
21.

Numb.

22.

Esa 5.

August.
lib. quæst.
v.3
By holy
eyes.

thy selfe: but just *Abraham* would have none from a thread to a shoe latchet, least he should say, he had made *Abraham* rich: Here were holy hands. Ye know how it was with *Balaam*, hee would for a reward have said good of evill, and evill of good, in cursing *Israel*. An Angel meets him, his Ass speakes, and *Balaam* wonders not, but speakes to his Ass againe, *thou hast mocked mee*. Saint *Augustine* wonders at that, and layes the fault upon the love of money, which blockt him up so, as he could not see miracles to keepe him in a right course: his were not holy hands. Take heed: let *Israel* be *Israel*, and remember *Balaam*.

There must bee holy eyes, which may be two waies, first, when all are looked up-
on

on without any respect of persons. The Judge and the Altar are all one (said an heathen of old,) all appeale unto them. As *Adonijah* runnes to the hornes of the Altar; so *Absalom* in his case, referres himselfe to the King the Judge. Therefore *Cleon* of old, when hee was delegated to the helme of the common wealth, called al his old frinds into a chamber to him, to dissolve all relations and respects of old frindship, that he might looke upon all with impartiall eies. And the old Judges of *Athens* called *Areopagite* did heare all causes in darkenesse, where they could see no persons: why should it not be thus still? especially considering Gods saying, thou shalt not respect a poore man in judgement. Surely mercy to a poore man is good (saith

1 King. i.
50.
& 2, 29.

Ephe. 2 5.
Bona est
erga pau-
perem mi-
sericor-
dia sed
non con-
tra Judi-
cium.

Iob 31.
Gen. I 20.
Gen. 18.

Saint *Augustine*) but not against judgement: this is an holy eye.

Secondly, when the cause is searched out diligently. As God, in the case of *Babel-builders*, and *Sodomites* came down to see whether the case were according to the cry: so must all doe that looke towards judgement.

Dormitabundas.

Philip the *Macedonian*, sitting in judgement upon one *Machetes*, was not attentive: he was more ready to sleepe then heare (saith the Historian:) yet at the end of the pleading hee pronounced sentence against him. Poore *Machetes* cryed out, *I appeale*. To whom saith *Philip*? *A te, a te*: from thee halfe asleepe, to thee whole awake: with that *Philip* rowzed himselfe up and heard the cause againe. And though hee would not re-

reverse the sentence, to discredit his publike judgement, yet bee himselfe paid the fine to punish his owne sloath. Heere is an image of an holy eye.

Lastly, there must bee an holy mouth, when nothing is spoken in judgement which doth not become an holy mouth. Christ looketh upon himselfe, as the Judge of the world, and saith, *I can doe nothing of my selfe*: what nothing? he saith not so for weakenesse, but for integrity; not for his impossibility of doing, but for his uprightness in judging. And againe, *As I heare, I judge*: not judging by pleasure, but by the religion of right judgement. He is not indulgent to his owne will, but doth examine the deserts of causes, and determines without alteration. Heere is an holy mouth. A-

C 3 gaine,

4
By an holy mouth.

Ioh. 5.30.
Non per infirmitatē sed per integritatem faciendi, sed per observantiam Iudicandi. Examinat cause merita, non mutat.
Ambrosi.

John 8.
*Putavit
 lapidandā
 sed non a
 lapidan-
 dis.
 Ambros.*

Luk. 7.

gaine, wicked men had taken a wicked woman in adultery even in the very act. Christ came not to judge as an earthly governour; and therefore hee pronounced not sentence according to the law. Hee doth measure them all as wicked persons, and saith, *he that is guiltlesse throw the first stone.* Hee thought her worthy to bee stoned, but not by them that would have done it: they must pull the beame out of their owne eye, before they undertake that in their brothers: Here againe is an holy mouth. Againe *Mary Magdalen* was not invited to the Pharises house, but yet shee came, and pressed upon Christ; while others intertained him with meate, she did it with teares. Christ comands her not to be shut out of dores though shee troubled him at dinner:

dinner: no hee commandes
the grumblers *to let her alone.*
He is for all houres, for Ni-
codemus that came to him by
night; and for her that inter-
rupts him at meate. It was
meate and drinke to him to
doe his fathers will: Heere
was an holy mouth. Yet
once more, *Pablius Rutilius*
the Roman, when a deare
friend prest him hard with an
unjust suite, denied him. His
angry friend cryes out, *what*
neede I thy friendship, if thou
wilt not grant mee my request?
He should have beene a Chri-
stian that thus answered,
what neede I thy friendship if
thou presse mee to sinne against
lawe and justice? Here is an
holy mouth.

Right honorable, Right
worshipfull, and beloved, oh
that all that are to deale in a-
ny passage of justice this day

C 4 were

*Omnium
horarum
iudex.*

Iohn 3.

Iohn 4.

*Applica-
tion.*

were thus good ! as that they had such *hearts, hands, eyes, & mouthes* ! then should the Lord the Judge, judge in the judgements of men.

I confesse that justice (as every other vertue) is harder in practise, then in contemplation, for not onely the *Minorites* but the *Majorites* are the objects of reformation : high as well as low are two guilty ; and an oxe flayes hardest when he comes to the head. Besides our vices are not infants, they are growne men and strong : and as *Livy* of old complained of *Rome*, wee neither can indure faults nor their corrections : so may we say of some popular and Epidemicall vices and sicknesses of the soule now. This made *David* groane under the burthen of *Ioab*, who had slaine *Abner* a prince, and

Hist. of
Council
of Trent.

*Vitia sunt
adulta &
prævalida*

*Neque
vitiane-
que reme-
dia ferre
possumus.*

a great man in *Israel*, when he could not doe as he would for the present, *I am this day weake though a King, and the sonnes of Zervjah are too hard for me*: yet if every one in his place doe *what he could, for the common good*, upon sound examining of witnessses with all circumstances (which is that which doth bring the edge of the law upon offenders,) then the Lord the Judge judgeth.

But if it fall out that reason soundly regulated rule not, (for the judgement of law is the judgement of pure reason, the judgement of the man is the judgement of reason and lust:) or if witnessse bee not truly weighed (as in *Pilates* case, who sentenced Christ to death though he might legally know he was innocent, because the *witnessses agreed not*:

C 5

or

2 Sam 3.
38.39.

Mar. 14.
18.
In bonum universitatis.

*Iudicium legis est
Iudicium solius rationis: Iudicium hominis est
Iudicium rationis & libidinis.*

Mar. 14.
59.

2 Sam. I.

or if circumstances bee not well sifted, as *David* did, who justly put the *Amalekite* to death upon his owne confession, that hee killed *Saul*; (for though *Saul* killed himselfe, as at least after knowne) yet considering these two circumstances: first, that his confession was not out of Phrensie and discontent with his life, but out of full reason to claw *David*: and secondly, that his bad thoughts were discovered by himself against the Lords annoynted, which justly make him an unworthy traytor;) his death was justly inflicted by *David*: or if it fall out that conscience be not fully satisfied with the light of truth before verdict, and judgement, and so proceedings be precipitate and hasty (which *Nero* himselfe could scarce endure, in his first part, and

and therefore being mooved to set to his hand to an execution, he would say, *I would I could neither read nor write.*)

If either of these foure fall out, then the Lord the Judge judgeth not.

Now (I beseech you) you having heard thus much; both how you may drive God from, & draw God unto judgement seates, preach the rest of this judge to your own hearts, that ye doe not this day wilfully sinne against his judgement; and so I turne to the children of *Israel*, and the children of *Ammon* and their cause.

The children of *Israel* are here in full colours: something like *Adam* in innocency making all the beasts before them to tremble. They have all the advantage of lawes, libertie, Judges of *Israel*, and the

*Vtinam
nescirem
litteras.*

2. 3.
The parties Judged, and their cause

The children of *Israel*.

Though
wronged.

Must get
the Lord
to judge.

By decli-
ning re-
venge.
2 King.
19, 14.

the Lord the Judge looking
upon their cases.

You are not *Israelites* ac-
cording to the flesh, yet God
prevailed with for abundance
of blessings upon you. Not-
withstanding some of you
have been *feared in your lives*:
some of you have been *spoy-
led in your goods*: some of you
have been *hurt in your names*:
some of you have been *dis-
quieted in your possessions*:
some of you have been *bat-
tered in your members*: and in
this onely different from the
children of *Israel* heere: As
you have the Lord the Judge
let the Lord the Judge judge
for you in the judgements of
men.

When *Hezekiab* received a
blasphemous letter from
proud *Senacberib*, hee went to
the temple, and *spread it before
the Lord*: hee thus appealed
to

to this great Judge : you are now as in the temple, even so doe you. Shew God your cause with honest hearts, and seeke, and receive judgements as from him. How gloriously will this worke ? it will make you proceede, not *in the lust of revenge* (which God hates) but *in the love of justice* (which God loves,) you have the sword of justice in your hands upon the best termes : and in truth, Christ saith for you, *sell a garment and buy a sword*. But heare how an ancient worthy meditated upon that text : O Lord, *why dost thou bid me buy a sword, & forbiddest mee to strike with it ? Surely it is for just defence, not for revenge. Thou hast shewed me that I could revenge, but I will not of conscience to thy command*. Even so doe you : So be it. Love law, love justice, love

*Non Libidine uni-
dicta sed
amore ju-
stitiae.*

Luk. 22.
39.

*Ambr.
in Lucam.*

Rom. 12.

love peace, love truth, but
vengeance is mine, saith the
Lord the Judge.

Philosophers say that seeing is the noblest sense (if not for discipline) yet, for generall use: because it suffers not by contrary objects. It can looke upon blacke and white without an appetite of revenge on either. Why should it not bee thus with Christians who are better enlightened by him who is all eye? If your annoyances bee great, let the Lord the Judge judge by his *Iphrahs*, liefetenants, and deputies: and rest in that without the picklocks of new vexations.

1 Cor. 6.

But if they be lesse, cloy not
sarfet not the honorable
bench. *Is there not a wise man
amongst you?* shall the pillars
of the earth weare themselves
out

out in bruising dust small,
when there are mountaines
enough to levell? God for-
bid. If you and your causes
are such, the Lord the Judge
will not judge for you at
last.

But for the children of *Am-
mon*, where are they? It is
pitty they have not a ring in
some place of this crowne,
that the word may fall upon
them like raine upon the dry
ground. They are peeping
out of their gates, thinking
this time too short, which
(haply) some of you do think
too long. I can say nothing
to them, because absent: yet
give mee leave to speake a
word of them, against them,
for them. This be spoken of
them. They are such as love
not the law. Though *let the
King live, and the law runne* be
the good subjects prayer: yet
the

²
The Chil-
dren of
Ammon.

¹
Of them.

*Vivat
Rex, cur-
rat. Lex.*

the old law *Julia* could not please adulterers; nor the law *Cornelia*, murtherers; nor the law *Rhemnia*, promoters; so nor our lawes can please those wicked *Belialists*: Their blisters must bee let out.

²
Against
them.
*Ne sint
pedes ni-
mium la-
nei, ne tan-
dem, man-
us sint
nimium
ferrea.*

This bee spoken against them. They have lived in this blessed Church, where they might have beene better taught, or, if they have beene taught, where they have unlearned many a good lesson. If the ministry can doe no good, the magistrate must take the care. *Let not your feet bee too much made of wooll, least at last your hands bee made of too much yron.*

Incisores.
Magistrates, and ministers are compared to the teeth. Some are *Cutters*, which cut the meat, and forme

forme the voyce: these are like ministers who convince *cuttingly*. Some are grinders, which bruise the meate and fit it for passage: these are like magistrates who (by justice) bruise the sonnes of wickednesse in peeces, and send them downe into the draffe of the world. Neither let it grieve you to be so compared, seeing Christ is called the *Rock of offence*, that breaks them in peeces on whom hee falls.

This lastly, bee spoken for them. They are subjects, (though bad ones;) for else the law could not fall on them. And though they have made themselves of christians in name, *Barbarians* indeede in particular acts: yet are they of two sorts. Some are *misl*-led, and some are *misl*eaders: some are apprentices to sinne, some

Tit. i 13
ἀποτόμω.
Molares.

3
For them,

Errones:
Turbones.

For mercy
of Gods
making.

Mic. 7. 18.

Esa. 26. 21

Esa. 7. 20.

Exod. 34.

2 Clero.
36. 15.

Gen. 15.
16.

Gen. 6. 5.

some monsters in that blacke art.

Now doe but consider how carefull the Lord the Judge is, least he slay with the wicked the righteous, who are so either in present act, or under charitable hope. If he worke a worke of mercy, *hee delighteth in mercy*, if a worke of justice, hee calleth it a *strange worke*, because *hee shaves with a razor that is hired*, if he had no justice of his owne. If he be to work a worke of justice, he is *slow to anger*, & comes to it *when there is no remedy*: but if a worke of mercy, he is *rich in mercy*, *abundant in goodnesse*. If he looke upon occasions, it is a great matter that mooves his justice: when *the sinnes of the Amorites are at the full*; when all flesh had corrupted her waies, and *the wickednesse of man was great in the earth*; when

when old and young, even, *all the people from every quarter* were given to sinne: but a small matter mooves him to shew mercy. If there be but *tenne men in Sodom*; If there bee but one *Iacob* in the house of *Laban*, one *Moses* praying for *Israel*, one *Phinehas* executing judgement, and one man in *Ierusalem* that seekes the truth, hee will spare multitudes. So doe you, and prosper when it is fit. God is well pleased if you follow his owne sonne, who excused his disciples in some infirmities, saying, their *spirit is willing*, their *flesh is weake*, and hee is never angry, if yee follow him, as deare children in workes of imitable mercy.

Onely know, this is Gods rule, that mercy must never bee shewed, but when *piety* and

Gen. 19.4

Gen. 18.

Icr. 5.1.

Mat 26.

41.

Eph. 5.9.

*Salvis
prietate
& justitia.*

and *justice* can bee kept safe and sound. Thus doe, and yee shall this day be *Ieph-tahs* appealing to the Lord the Judge to judge betwixt the children of *Israel*, and the children of *Am-mon*.

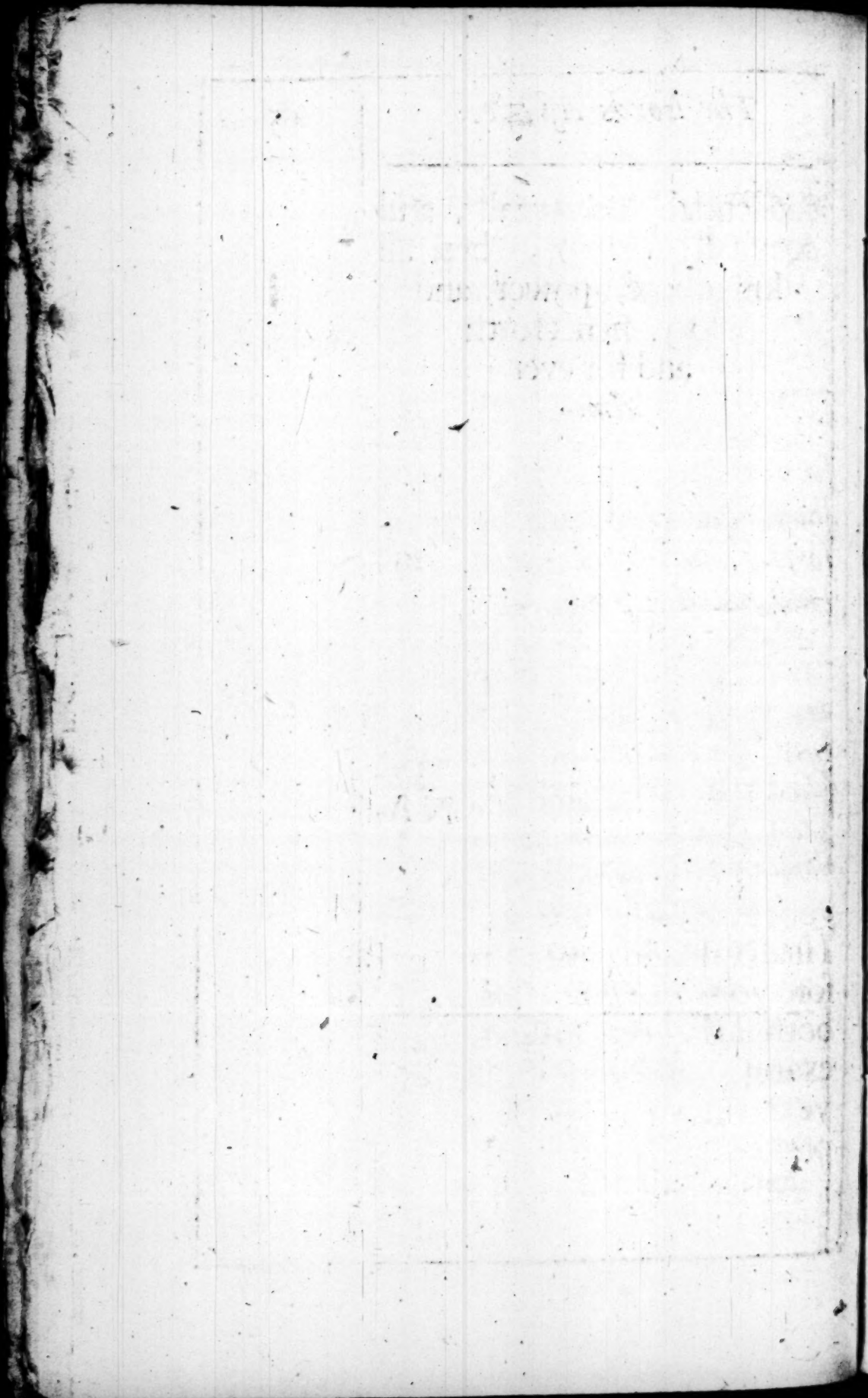
And that yee may doe thus, the Lord the Judge grant unto you, who looks upon no man in his person, all men in their cause: and hath made himselfe to you a patterne of executing justice and mercy; and that for **I E S U S C H R I S T** his sake, who is the *Lambe* of mount *Sion*, the *Saviour*, the *Lion* of the tribe of *Judah* the *Judge*, and is angry with them that honour not the father, kisse not the Sonne, and grieve, resist, quench, and despise the Spirit; to the which
coof-

The Lords Aſſize.

45

coeſſentiall, coeternall, and
coequall *Trinity*, bee all
kingdome, power, and
glory henceforth
and for ever
Amen.

NA-





NATURES ASSIZE,
OR A SERMON ON
MATH. 7. 12.

Therefore all things whatsoever ye would that men should doe to you, doe ye even so to them: for this is the law and the Prophets.

Right Honorable,
Right worship-
full, and beloved:
the last time I
presented unto
you the *Assize of God*, and now
I shall (if God please) lay be-
fore you the *Assize of nature*, if
both shall meete in Gods rule,
example, and your imitation,
ye can not faile in the work
of the day.

All scriptures are good, and
fit

2 Tim. 3.
17.

Greg. Mar

Heb. 5.

2 Pet. 1.
19.

2 Cor. 3.

1 Cor. 15.

fit to *make perfect*, yet have they an accidentall difference as instruments of musick. Some like *Iacobs hasel rods*, are partly pilled, and partly covered: some, like *Ahabs house of Ivory*, are without a covering. Some are like *milke*, some like stronger meate. Some are so cleare that the *day-starre ariseth* with them in our hearts: and some are darke through the *vaile upon our minds*. As *one starre differeth from another in glory*, yet are all heavenly bodies; so is it with the scriptures: some are large in handling weighty matters, some bind up much in a word.

This heere is of the playner fort (as all highly necessities are.) So *cleare* that he is blind that sees it not: so *emphaticall* that hee is an adamant that is not mooved: so *short* that a
 snaille

snail hath more blood, then
hee hath sense that receives
not much in a little. Yet
must you suffer a little more
then a word of exhortation,
to convey unto your soules
that little which I can com-
mend from them.

They containe a sure rule
of justice: but every word
must be scanned to bring it to
the practise even of a willing
people.

The very first word (*there-
fore*) is not without a knot: for
it may be asked, *upon what it
is inferred*? Some thinke it to
referre to the justice in the
chapters foregoing; but this
conclusion would be too farre
separated from the premises
by *the God of order*. Some
thinke it to be redundant, as
many elegancies in the Scrip-
tures are. But certainly it is
not in vaine: It is of good

D

use,

*Plus ha-
bet limax
sanguinis,
quam ille
sensus.*

I
There-
fore what
it con-
cludes.

Quest.

Answer,

use, and a note of an excellent conclusion to be for ever held out of it selfe. *Nature* teacheth it, *the law* and the *prophets* revive it: *therefore hold it, doe it.*

2
How this
is the law
and the
Prophets.

The last words have a greater knot. For how can this bee said *to bee the law and the prophets*, seeing they set downe the love of God, and the promises of salvation by Christ, as well as Iustice to each other?

Quest.
Whether
more then
one pre-
cept.
Rom. 13.9

Hereupon two questions are disputed in the schooles. First, *whether in the law there be more then one precept yea or no?* The doubt ariseth thus. Saint Paul saith, *if there be any other commandement, it is briefly comprehended in this, thou shalt love thy neighbour as thy selfe:* And Christ saith heere doe as you would bee done unto: *for this is the law and*

and the prophets: therefore it seemes there is but one. But seeing the Apostles mentioneth one *law* of many *commandements*; it is resolved thus, that there is but one precept with the respect to the full end, *charity*: but there are more with reference to the meanes subservient to it.

Secondly, hence it is asked, *whether there be such a connexion of vertues, that where one is in truth, there are all the rest?* This doubt ariseth from two texts too. Saint James saith, *whosoever shall keepe the whole law, and yet offend in one point, is guilty of all.* If it bee thus in breach, it is thus in complement. For there is but one body of legall justice, either to doe, or sinne against. And Christ saith here, that to doe as we would be done unto is *the law and the prophets.*

D 2

If

Answer.

τὸν νόμον
ᾧ ἐπε-
λάυν.

Eph. 2.

15.

Aquin. 1a.

2 a. q. 99.

Art. 1.

Quest.

Whether
there be a
connexi-
on of all
vertues.

Iam. 2. 10.

Io. de corb.
com. the-
ol. lib. 5.
c. 8.

Wall. Eth
Arist.
Majores
extravi-
tia quam
intravir-
tutes.

Matres
virtutum.
1 Origine.
2 Educati-
one.

If justice to men bee the law and the prophets, then surely where that is in truth, all that they require is by way of concatenation, and chayning together. This question is expounded to be understood of *perfect* and gratuitous virtues, which are by infusion, not of such as are acquired by industry. Of these it is said of the grave moralists of old, that *they are greater in being without vice, then in being within the lists of true virtues.* Of those there are some that are more noble then others: and therefore are they called *the mothers of virtue.* Thus *Faith* is the mother of virtue in originall; for out of the acts of faith these flow: *Charity* in education; for it feedes them all with faiths provisions: *humility* in conservation; for they being raked up in her ashes

ashes are kept alive: and *prudence* in government; for it she doe not order them all, they are not carried without a blemish. Though these have thus their due glory, yet where one is in truth, there are all the rest in linke.

Some subtille doctors goe against this being overswayed (as they thinke enough) by experience. But though of the shadowes of vertues this be true: yea, and this bee as true of true vertues, that some are more conspicuous then others by humane aptnesse, fitnessse of the instrument, office, time, and occasions: yet it is better resolved affirmatively. The subject requires it, a *vertuous man*, who can not bee at one time good and bad, happy and unhappy, which yet he could be, if hee had some vertues, and wan-

3 *Conser-*
uatione.

4 *Regi-*
mine.

Scotista.

Answer.

I

- 2 ted others. Gods bounty requires it, which gives not one vertue, to fit receivers, without the others. The weaknesse of solitary vertue in it selfe requires it: for as one member needs another, so doth one vertue neede her fellowes. And lastly, the use of vertues must have it so too.
- 4 For they are to oppose all and singular vices: therefore must there bee a linking of all vertues, to oppose and repress the chaine of all vices.

As if there bee but one string wanting in an instrument, there can be no perfect harmony: so nor spirituall melody in the soule if one vertue be absent. As a souldier is not well furnished against an enemy, except hee be in compleat armes: so nor the christian souldier except hee have the whole vertuous armour of God. As the stars,
and

and planets are alwaies in their spheares to make a perfect firmament: so are these lights of vertues to make an upright soule. And as a *physicke garden*, or *Apothecaries shop*, are defective, if any hearb or drugge for use be wanting: so is it with a soule that hath not the whole body of *physicke* against the whole body of sinne and death.

Thus therefore wee might conclude from hence: but we neede not goe such a circle to untie Christs knot here. For if it be asked, *how justice to our neighbours can bee the law and the prophets?* you must understand Christ speakes according to the matter in hand. As when *Paul* saith, *to all men I became all things*, he must not bee understood to comply with the stoole of wickednes, but that in matters indifferent, which were neither comanded

Quest.
Answer.
Secundū
subjectam
materiam.
1 Cor 9.
22.

nor forbidden, hee did so. Even so Christ speakes here of all things concerning charity and justice betwixt man and man.

This text
is a law of
nature.

Wee are thus come from both the ends to the heart and middle of this text, which layes downe a great *law* and *principle* of nature for the advancing of justice among men, *to doe even so* to others, as wee would that others should doe to us.

3 Sorts of
lawes.

It is a law, and there are three sorts of lawes. The *eternall* law in God; which is his counsell and will for the being, supportation, and order of the world. By vertue of this we have a creation, and a providence. The *naturall* law in the creature; which (referred to man) is the law of God *written in his heart*, for the view of the understanding to

Rom. 2.
15.

to informe, and of the consci-
ence to binde to doe, or to
binde over for not doing.
Lastly, the *imposed* law upon
the creature: which is that
positive law in the scriptures,
to revive and perfect the law
of nature which through
tract of time, and custome
in sin was in great part worne
out.

This heere was first a law of
nature, now positively revi-
ved: which through the
foule shooes of sin though it
bee worne into ragges and
shreads, because *we are made*
vagabonds from our owne hearts
(therfore we reade of ancient
Germans who did allow of
theft, and of our Northerne
borderers, who were perswa-
ded that the eight cōmande-
ment was of King Henry the
eights putting in :) yet is it
of excellent use to revive

D 5 these

*Falsis-
mus iuri-
tivi a cer-
dibus no-
stris.*

these old statutes, as Christ doth in this place; that wee may be helped to feele our degeneration, and find our need of the law of Christ. Thus it is a law.

2
It is a
principle
of nature
also.

1 *Primo
prima
principia.*

2 *Secundo
prima
principia.*

It is a principle of nature too. and there are two sorts of principles which are bound up in the heart of man. *The first before others*, which are made up without discourse, and helpe from without. Though these be not alwaies in perfect act, yet may they alwaies be knowne, as a stone by the weight may be known to move downward, though it doe not alwayes so doe. *The second next unto the first*, which are made up of the first by discourse, as conclusions contained in them. As thus, I may not defile my neighbours wife, hurt his goods, life, or the like, because I would not have

have another deale so with mee.

This here is of the first sort; which if it bee quickened is hard at hand to promote justice. As when you write upon Paper with the juice of an onion (as many say) the letters at first are not legible, but bring it to the fire and warme it, and then ye may reade it. So at the first (in some) yee can reade little or nothing of this law : but bring it to the fire of the word and conscience, and all Justice to men will appeare to your comfort, or conviction.

Thus doth our blessed Saviour here. He knowes that if the flies of *Egypt* get into our eyes, the frogges of *Egypt* will soone get into the chambers of our hearts, and then the catterpillers of *Egypt* will destroy the fruits of our lives.

Therefore

Amor
 1 *concupi-*
scientiæ.
 2 *charita-*
tis.

2
 The text
 opened &
 applied.

1
 By the
 prayles of
 the law.

Dies bre-
vis effela-

Therefore he rubs and chafes the light of the law upon their, and our consciences, that it may be better read and done in after times. As if hee should say, I am sure that some of you, by the *love of lust*, others by the love of charity, doe love your selves; yee would not be hurt in honour, life, honestie, justice, or truth: therefore *all things whatsoever yee would that others should doe to you, even so doe to them.*

To bring the law, and principle close up unto you, be pleased to receive,

1 } The prayles of it,

2 } The power of it.

The prayles of it are these: *that it is Christs brieft, yet plain summe of all justice to men.* To be short for memory, and plaine for understanding, doe feldome meete in the wordes of men. If wee labour to bee short,

short; wee are so much the more obscure, But this is so short, that the poore man cannot complain, *he cannot buy it*: so plain that the ignorant man cannot complaine, *hee cannot comprehend it*, when it is propounded to him and it is thus short, and plaine from Christs mouth (as wel as natures voice), who is the wisdom of the father. that one law-giver, and Judge of the world, for rewards and punishments.

Therefore certainly it extends to all his subjects: none can plead immunity from the sound and transcendent equity of it, and from the way to blessing or cursing according to our dealings with men. For *they will not that I rule over them*, (saith the same Christ) *bring them forth and slay them before me.*

It may bee you will say: If
Christ

*boro ob-
scurus fio.*

Ob.

Sol.

Christ have given me so plain a sum, what neede I so much preaching to teach me justice to men?

I answer, though it bee never so briefe and plaine, yet preaching is necessary for a double use.

First, to expound, and apply the particulars: Husbandry, is a ploughing, sowing, reaping, threshing; yet there needes teaching an art in all these, or the commonwealth would starve: so must we be taught *an holy art* in our christian duties. Secondly, to perswade the practise of it. *I beseech you brethren* (saith the Apostle) *suffer the wordes of exhortation, for I have written unto you in few wordes.* The fewer wordes the necessary rule hath, the more wordes of exhortation are necessary to draw on doing. The *under-*
standing

Heb. 13.
22.

standing is blinde, and may judge amisse of plaine things, as *Zebul* said; they may see the shadow of the mountains like men: and as the *blinde-man* under cure said, I see men walking like trees: so may the *understanding* misgive us. The *will* is perverse, therefore beauty, and bands must come, the rod, and the spirit of meeknes, line upon line, precept upon precept, till *judgement* bee brought to victory.

Iud. 9. 36.

Mar. 8. 24.

But yet you may urge for your owne quiet, that without more adoe Christs words are full of brieft and plaine equity; therefore say no more. This is true; and I humbly pray that they may prevaile accordingly. Oh that all our lawes were brieft, presenting the majesty of a commander, not the art of an expounder!

Object.

Sol.

It

Lex jubere, non disputare debet: Sen. 1 Cor. 14.

Non aliis mater, aliis noverca.

It is an old saying of a wise Stoick, *the law must command, not dispute.* Oh that our laws were plaine ! for if *the trumpet give an uncertaine sound,* who will gird himselfe unto the battaile ? The riddles of the old oracles bred many a mans ruine. Oh that all might fall upon all with equity. The law should not bee a mother to some, and a step-dame to others : but (circumstances considered) should look with the same eye upon rich and poore. But because, be it never so plain, brieſe, and equal, yet it is rather to bee hoped, then found, in all points, as it should : therefore ascend wee from the praise of this law, to the power of it, which will be scene,

- 1 $\int$ In the sense, and
 - 2 $\int$ In the application of it.
- No man disaffected to the truth,

truth is an enemy to the sense of any of Gods oracles. The sense of this may be taken up two wayes, first, negatively, secondly, positively.

Negatively, wee must doe to others, *not what we list*. It is cruelty and tyranny to runne this race, *thus I will, thus I command*. Our wills are corrupted, & if we follow them, the cart goes before the horse. If a man have power, and imploy it thus, *Salvian* will salute him thus, *a rich power, not well regulated, makes a poore Church, common-wealth, or family*.

Wee must doe to others, *not as others doe to us*; mens actions towards others are ordinarily thus excused, *why did he thus to me?* therefore arc they at an eye for an eye, a tooth for a tooth, even by private revenge. They hold
this

The sense of this law.

Negatively.

Sic volo, sic jubeo.

Fertur equis auriga.

Dives potestas pauperem facit esse rem pub: Sal. de Guber. lib. 2.

*Fallere
fallentem
non eſt
fraus.*

*Exempla
haberi
poſſunt
pro testi-
monio.*

Sal. iij. 2.

*Incipit eſ-
ſe licitum
quod ſolet
eſſe pub-
licum.*

Cypri.

this good charity, to deceive him that deceives me, is no deceit in me. But as Saint Peter ſaith, we muſt not render evill for evill: ſo Xenophon did when one rayled on him, thou haſt learned (ſaid hee) to ſpeake ill, but I to contemne it, and ſpeake good,

Wee muſt doe to others, not as others doe to others. Examples are too often accounted testimonies (not onely of things lawfull, but of things neceſſary, though without a law,) that begins preſently to be lawfull, which by patternes is growne publick; men are too apt to looke upon preſidents. Plato's ſchollars followed his crookedneſſe; Aristotle's ſtanmering, and Alexanders courtiers his ſtouping: ſo will men follow others, though to their owne and others wrong. It is ſafe (ſaith the

the
ſuch
But
rule
men
not
San
Pag
lech
of p
ſaid
erd
that
rece
done
true
ther
to ru
wiſe
had
ces:
Dem
the f
devil
caſt
W

the politician) to offend when
such, and such, goe before us.
But wee must live by Gods
rules, not by the examples of
men, wee must doe to others,
not as men themselves would.
Saul would have had his
Page kill him, and *Abime-
lech* would have so died, out
of pride, that it might not bee
said, a woman had overpow-
erd him. It is said indeed,
that *to him that is willing to
receiue it, an injury cannot bee
done.* But this is not alwayes
true, yea sometimes false:
therefore *Ioseph* had learned
to run away, when *Potiphars*
wife would willingly have
had him to her lustful imbra-
ces: and the friends of the
Demoniack pulled him out of
the fire, and water, though in
devilish raptures hee would
cast himselfe into them.

Wee must doe to others,

not

*Tutum est
peccare
autoribus
illis,*

3

*volenti
non fit
injuria.*

5

*Certe cum
fuit mos,
non fuit
culpa.
Amb.*

*Consuetu-
do peccan-
di tollit
sensum
peccati.
Cedar
consuetu-
do verita-
ti. Text.*

6

*Pro 30. 15.
vivitur
ex rapto.*

not as wee have accustomed to doe; Saint *Ambrose* wondering how it came to passe, that our fore-fathers did themselves, and others, so much wrong, as to have many wives, answereth, *surely when it was a custome; it was no crime* But custome is no good plea, though in common course it sometimes findes *reasonable* plea, and passage; yet will it hardly bee heard in the court of conscience, against equity. For *the custome of sinne, will blunt the sense of sinning*, either against our selves, or others; therefore let custome vaile the bonnet, and give place to truth.

Wee must doe to others, *not as profit perswades*. If the horse-leaches two daughters cry, *give, give*, then are men apt to bee wolves to others, and to live upon the spoile. *Ge- hazi*

bazi will lye, and deny for
gaine: *Achan* will steale for
the golden sword, and costly
cloake of the *Idoll*: and *Judas*
will betray his master, though
it be *Christ* himselfe. Thus by
the unrighteousnesse of sinne,
profit will make men fall into
the unrighteousnesse of ven-
geance. It is an ill rule of
justice.

Wee must doe to others,
not as pleasure allures. If this
prevailes, *Ahab* will be sicke
for *Naboths* vineyard; *Dives*
will rowle in pleasure while
Lazarus starves at his gate;
and *Israel* will have the calves
of the stall, wine in bowles,
and instruments of musicke
like *David*, but withall he wil
forget the afflictions of *Io-
seph*. Pleasure cannot bee
the rule of justice: for *I said*
to laughter thou art mad, and to
joy, what is that thou dost?

Wee

*Lingua i-
doli, sic
gladius ab
antiquis.*

7

Eccles. 2.

Wee must doe to others.
not as honour prickes us on. He
 that affects to rise from the
 ground to the stirrop, from
 the stirrop to the saddle, from
 the saddle to the throne, from
 the throne to the triumphant
 chariot, had neede of a diffe-
 rent law to this, to rule in his
 carriage to others. Hee will
 make a path of men to walke
 upon, horses of mens shoul-
 ders to ride upon, wine of
 mens blouds, carousing cups
 of their skulls, and sacrifices of
 their persons to honour him
 in the way. If *Haman* would
 have all the honour, all the
 Jewes must dye as well as the
 offender. If *Absolom* would
 judge, his owne father must
 suffer. Yea, if but a praise (the
 shadow of honour) falls from
 the mouth of one that should
 bee punished. In such a case,
 when the Devill praised
Christ,

Chriſt, hee cried out, *hold thy peace*, as if hee ſhould ſay, my praiſe is thy ſilence, I will not that thy voice praiſe mee. but thy torments, thy puniſhment ſhall bee my praiſe. But men doe farre otherwiſe: this is a bad rule of juſtice.

Wee muſt doe to others, *not as the lawes of the land permit*. Though high honour be to bee given to the lawes of nations (for they are the wall of vertue, and the bridle, and ſcourge of vice) yet muſt wee not abſolutely reſt in them for all juſtice. Sometimes they are *permiſſive*, not *preceptive*, like *Moyſes* bill of divorce for the hardneſſe of mens hearts: ſuch is the law of uſury. Sometimes they are *corroſive, commanding*; provided to eate out the dead fleſh of vice, therefore applicable only in ſuch caſes: ſuch

is

Mar. 1. 2 4

35.

*Laus mea
eſt ſilenti-
um tuum,
nolo me
laudet
vox tua,
ſed tor-
menta tu-
a, pœna
tua laus
mea.*

Chryſoſt 9

*Ius Rha-
damārhe-
um, et re-
ciprocum.*

is that for taking of forfeitures, which is unjust, when the cure can bee had without such a remedy. Sometimes they are *for terror, not for constant obedience*; as when they set downe the worst to keepe unruly spirits in better course. In such a case, extreame right, is extreame wrong. Therefore the whole law of the kingdome is made up of common, and consciencious extremity, and mitigation, rigour and chancery. Therefore not always what law permits, is the rule of justice.

If now wee may not doe to others what we list, nor what others doe to us, nor what others doe to others, nor what others would, nor what wee have used, nor what profit perswades, nor what pleasure allures, nor what honour prickes us unto, nor what the lawes

lawes permit, *what then is our rule of justice?*

Positively, we must doe to others, *so as wee would that others should doe to us.* The answering of two or three questions will cleare all of this.

First, whence the rule doth arise? It ariseth from *selfe*: what *ye* would to *you*. This cannot but direct aright: for no man hates *himselfe*, intentionally, but loves and cherisheth *himselfe*. It may bee you will say, *the love of our selves may be vicious*, and then it is no safe rule of our love to others. This is most true: therefore if the love of God be opposed to the love of our selves, in this case wee must not love our selves, nor in such a case love our neighbours as our selves. For then must wee hate our selves unto

E the

²
Positively.

Quest. 1.
Whence
this rule
doth arise?

Object.

Sol.

Ioh. 12. 25.

Apec. 12.

10.

Luke. 14.

26

Math. 24.

16.

Deut. 33.

9

*Quest. 2.*When
selfe-love
is a right
charity.1 *Vt se.*2 *Vt finem
principa-
lem.*

Pro. 16. 4.

the death, and ours both things, and persons. It is a precept, then *to deny our selves*: and it was the practise of *Levi*, *not to see his father and his mother, nor to acknowledge his brethren*. But if the love of our selves be right, and Christian, then must wee love our selves, and others as our selves.

It is worth your notice then to know, when our love is a right Christian charity? A man may love himselfe three waies. First, when a man loves himselfe as himselfe; this is not good: It makes *selfe* a God. But man hath a superiour, at whose becke hee must stand, and fall to himselfe. Secondly, when a man loves himselfe *as his principall end*. This is not right neither: for man is made for anothers end, as *Salomon* saith, *God made*

made all things for himselfe. Thirdly, when a man loves himselfe *in order to God*: that is, when the love of God, and of our selves, are sweetly subordinate: when we love our selves in God, and for God, and his will sake. This is right christian charity indeed: and then, if thou knowest thus how to love thy selfe, I will commit thy neighbour unto thee, whom thou mayest love as thy selfe.

But now you will aske, *how this rule of justice must be carried*? It is certaine, that foure sorts of persons would ill to themselves: *children, idle persons, malefactors, and malecontents*. Children see not the benefit of education and correction; If they might be cockered and spared, they would doe so to others, ex-

E 2

cept

3 In ordine ad Deum.

Si noster diligere teipsum, tunc committo tibi proximum quem diligas sicut teipsum.

August.

Quest. 3

How this rule of justice must be carried?

cept in pang , and passion. *Idle persons* know not the comfort of a sweating and well ordered life. They goe on themselves in an unprofitable course , and would that others would doe so too, though it end in ruine. *Malefactors* and sonnes of *Belial*, not being sensible of the overthrow of church , commonwealth, and family by lawles courses, would bee let alone, and would let others alone : therefore doe they cry down reformers as busie persons, and no good neighbours. *Malecontents* , swelling with pride, and not induring the floods of opposition, care not, with *Abimelech* , and *Spira*, if others would kill them, and with *Potiphera* , if others would dishonest them : and so would bee an ill law of justice to others.

Therefore

Therefore you must know that there is two sorts of *wills*. First, *disordered wills*, (as most are) which would indulgence to all vice: what these would have others to doe to them, they must not doe to others. For they care not if there were no king in *Israel*, if every man did what hee list: when all is in a combustion, they would then fish in troubled waters. Reason is clouded, and the showers of wickednesse would fall upon men. Secondly, there are *ordinate and regulated wills* by the law of justice and charity. From these *wills* ariseth this law: If ye have orderly and well governed *wills*, then *what ye would that others should doe to you, even so doe yee to them*. Thus (as I could) ye have the power of this law in sence.

*Voluntas
1 Inordi-
nata.*

*2 Ordina-
ta et regu-
lata.*

2

The application
of this
law.

*Minoris
criminis
reatus est
legem ne-
scire quàm
spernere.*

*Sal. lib. 4.
Terræ fili-
us, nihili
nepos.*

Greg.

Naz.

*Aures
omnium
pulsæ, con-
scientias
singulo-
rum con-
venio.*

August.

And now for the applicati-
on of it, which is the life of
the law, know for certaine,
that it brings a lesse guilt to be
ignorant of the law, then
when you know it, to cōtemn
it: therefore bee sure to bee
doing.

Though man bee *the sonne
of the earth*, and *the nephew of
nothing*; yet God hath given
him a law which must be kept
for use: yea, God hath made
him a law to himselfe in his
justice to others: therefore I
knocke at all your eares, and
would faine talke a little with
every conscience heere pre-
sent.

This law of Christ and na-
ture, might bee an help to us
upon many occasions. Sup-
pose there fall out a new
case wherein there is no law
to order it; wee must not say,
He doe what I list: but in
want

want of a law, this must supply, *what yee would that others should doe to you, that doe you to them.*

Suppose there be a law, but we are ignorant of it, we cannot *walke by rule*, when wee know it not. Heere have recourse to this, which wil shew the *effect of the law, written in our hearts*, and will worke us to doe well to others, because we would have others not do amisse to us.

Rom. 2. 15.

Suppose we have a known law fitted to our case, but it is so imperfect that holes of evasion offer themselves to a russet coate. Have then recourse to this: for of this it may be said, as that *Philosopher* said of old, when hee was asked what hee had gained by his study? I have gained this, in briefe, that *what others doe not, but as compelled by the*
 E 4 *stroake*

*Summum
hoc, quod*

*que alij
non sine
legibus
coacti fa-
ciunt,
sponie fa-
ciam.*

*Diog.
Lacrt. in-
vita Crat.*

*stronke and whip of the law,
I doe it of my owne accord.*

Suppose ye bee to give re-
wards to others, wee reade of
one *Crates*, who gave to his
flatterer six hundred poundes,
to his *whore* threescore
poundes, to his *Cooke* an hun-
dred crownes, to his *Phisitian*
eight groates, to his *Philoso-
pher* (who was his divine)
three halfe-pence, and to his
Lawyer (for his words) fume
and smoake. But if we walk
by this rule, wee will not set
best rates upon basest things,
and worst upon best: for by a
well ordered will, wee would
not bee so dealt withall our
selves.

Suppose lastly, wee are to
administer punishments for
others, one punishment for all
faults were not just: neither
must wee punish in life, when
a member would satisfie;
nor

nor in body, when goods are enough; nor in goods, when losse of credit is more then sufficient; nor in much in any thing when a little would serue the turne: we must look with a charitable eye to *both proportions*, for we would be so done unto our selves.

Upon all these, or like occasions, weare this law before our eyes, as Christ and nature would have it, it would bee a *Sampson* of justice, to destroy princes of *Philistins* by heapes.

But for want of this, as *Theocritus* said, of a great talker, *now beginnes a flood of words, but not a drop of wit*: so have wee floods of accusations, aggravations, actions, without a drop of grace or modesty.

If wee could take a view of all the law of justice knit up

E 5

in

Proportio.

1 *Aritb-
metica.*

2 *Geome-
trica.*

*Incipit
verborum
flumen, in-
genij ne
gutta qui-
dem.*

in this one, wee might convince the world of another world of finnes, and finnes.

All inferiours doe lay the honour of superiours in the dust, from the subject under the throne, to the people under the priest, yea to the child in the poore mans cottage, for want of this in power, *what yee would that others should doe to you, that doe you to them.*

All malicious, and envious strikers, oppressors, wounders, and hurters of body, and spirits, doe prejudice the comfortable lives of others, because they forget *what yee would that others doe to you, that doe you to them.*

All adulterous persons, of lustfull eyes, hearts, hands, or other members, doe hurt the chastity of others, because they contemne this, *what yee would that others should doe to you,*

you, that doe you to them. All trusters in wrong and robbery, hurt the goods of others; all lyars, backbiters, & slanderers hurt the goods, and the truth of others, because they neglect and put in the backe part of the wallet this glorious law, *what yee would that others should doe to you, that do ye to them.* All that rob themselves of their owne hearts, and spoile that sweete contentment they might have in the God of Love, by vexing themselves with what others have, doe flighte the royall law, *what ye would that others should doe to you, that doe you to them.* Oh the world of transgressors against this law! Give good manners, and the requirings, and ordinances of the law are for us: but by our wicked lives this is against us, and will burne the conscience like

*Da bonos
mores et
legis scita
pro nobis
sunt. Sal.
lib. 5.*

fire in the day of Gods fierce wrath.

But Ile goe no further then the proper businesse of the day. The honourable *Indiges* wil bee pleased to remember that the judgement-seate endures not either rash judgement, or riper, if it bee overswaide with wickednesse. If rash oathes bee imployed, vexing contentions nourished, or suites drawne out at length: If judgements like some conclusions follow the worst part of the plea, they know, that *they doe not as they would be done unto.*

The *winesse* must speake nothing but truth, and the whole truth (as the cause requires) so helpe him God, if he overweigh the wheelles of the clocke to make it strike false. If (like *Nauplius* to deceive the *Grecians* homeward) hee
fet

set up a beacon upon a rocke,
and make the judgment suffer
shipwrack, hee nourisheth con-
tentions, and doth not as hee
would be done unto.

Pro 6.
26.

The Jury must finde accor-
ding to truth of evidence, else
life, goods, and liberty, (the
precious things of a man) will
fall before the injurious: and
then he doth not as he would be
done unto.

The Lawyer must remem-
ber that of Salomon, that the
gathering of riches by a deceit-
full tongue, is vanity tossed too
and fro by them, that seeke
death. But if hee speake good
of evil, and evil of good, hee
doth not as hee would be done
unto.

Pro. 6. 26.

The Plaintife must not
load with false accusations, as
Iezabel who accused Naboth
of blasphemy; the Jewes who
accused Christ of forbidding
to

1 King. 21.
9. 10.

1 Kin, 21.

9. 10.

Luk. 23. 2.

Act. 24. 5.

to pay tribute to *Cesar*; and *Tertullus* who in a starched speech presented *Paul* to be a pestilence. If hee doe, hee doth not as hee would bee done unto.

The *Defendant* must not colour his fault with false glosses against conscience, or deny it when his finnes are on his skirts, and written in his forehead, or refuse any legal tryall. If hee doe, hee doth not as hee would bee done unto.

The *Register* must preserve faithfull records, and not closely, and illegally take off what is legally put on for the punishment of vice & maintenance of vertue. If he doe, hee doth not as hee would be done unto.

Oh how hard is it to bee a good naturalist! much harder to be a good Christian in observing this one law of justice

But

But that yee may doe better according to the full bent of this law, receive but a double instruction. First, yee must bee *extraordinary persons*. As it is with a batte or *flindermouse*, it is a kinde of bird, but an extraordinary one. It flies like a bird, and so is among the fowles of the aire; but it brings not forth young like a bird, nor feedes them like a bird, nor feedes it selte like a bird: so be *you singular* among men, one of a city, and two of a tribe. Ordinary men do love the world to a miracle. They forget they are the generation of God; and so (to the dishonour of their race) the world and worldly things doe blot out this law of justice.

But as wee read of *Hercules* when hee wrestled with the mighty *Mauritanian Anthe-*

245,

2 Instru-
ctions for
the kee-
ping of
this law.

1 Be ex-
traordina-
ry persons.

Mat. 5. 47.

Ier 22.29.

us, so often as hee threw him to the earth (his mother), hee soone recovered his strength againe; but when (beyond ordinary course) he lifted him up above the ground, and so held him at armes end till he was breathlesse, hee soone vanquished him. So when yee wrestle with your owne hearts for justice (which are *earth, earth, earth*), and throw them to the ground, ye never goe away conquerours: for they are where they would bee. Therefore lift them up extraordinarily into another element, and have your conversations in heaven, and yee shall soone gaine the victory, to doe this law of justice.

The prudent searchers of nature, consider the soule of man according to the three powers of it, and speake (though

(though not so accutately as others) of three parts of it : The *reasonable* , *angry* , and *lustfull* part. From the *reasonable* part proceeds reason it-
selfe, *judgment*, *discretion* , and *wisedome* ; and this they seat in the head. From the *angry* part, issue the hot motions of fortitude and courage ; and this they seat in the heart. From the *lustfull* part , come desires and appetites after meate, drinke, and other pleasures ; and this they seat in the ventricle.

These three may represent unto us, the three ages of the world. In the first , they were wise ; then wisedome flourished, arts and sciences, were invented : and if wee seeme to be more in this then they, it is because we are *Pig-
mies* upon those *Giants* shoul-
ders. In the second , they
were

1 *Ratic-
nalis.*

1 *Irascibi-
lis.*

3 *Concu-
piscibilis.*

*Melanch.
post.*

were valorous. From *Ninus* to *Julius* was the age of war-
 rious. Then *David*, *Samp-
 son*, *Achilles*, and *Hercules*
 were in prime. But in this
 third and last age, most are gi-
 ven to appetite. The under-
 standing and heart have had
 their times, but now the *Belly*
 is the great God: and as hun-
 ger after pleasure, profit, or
 honour prevales, so all lawes
 of God and nature are more
 or lesse neglected. Had yee
 not neede then to be singular
 (now) if you would doe, as you
 would be done unto?

²
 Let the
 Spirit of
 Christ
 dwell in
 you.

Secondly, being singular &
 extraordinary, let the spirit of
 Christ dwell in you, as well as
 the law of nature; even that
 spirit wherewith hee did re-
 vive this. Nature is a good
 mistresse, if Christ be our ma-
 ster. Nature shall well direct
 us in our workes of justice,
 when

when by Christs spirit we are created to good works. Therefore bee sure that you bee in Christ by faith, & that Christ be in you by the life of justification, sanctification, & comfort : and then as Christ teacheth this law of nature, so you, through Christ, shall grow more and more abounding in the practise of it, so long as you are.

Experience teacheth that a tree lives longer then a man, or fowle, or beast ; and wee aske the reason of it ; It is resolved thus. Other creatures grow to their full stature, and then grow no more but in excrements, as haire, nailes, feathers, and the like : but a tree, (live it never so long) growes in proper parts, and so drawes juice and sap, from the roote, thorough the whole body to quicken it.

So

*S. Fr. Bac.
Nat. Hist.*

Phil. 4.

So if you inquire why a man in Christ doth keepe all lawes better then another man? I answer, because he is never at his height so long as hee is heere. He dayly sucks in, and drawes (in his growing parts of greatnesse or goodnesse) the heavenly oyle, and liquor of Christs spirit, which inables him *to doe all things thorough him, that helpeth him.*

Motives
to observe
this law.

Be it (in the name of Iesus Christ) thus with you; and ye shall not fail to doe as you would be done unto in minds, mouthes, and members. He give you but two incentives, and so an end.

The not doing this, will much discomfort you in the day of death. In many cases betwixt you and others, you have scene, or heard, variety of opinions: and for want of judgment

judgement or goodnesse (by witty evasions) have beene swayed this way , and that way. But then, let conscience have her perfect work, and when it spies that , by these means, ye have not done as ye would be done unto, it cries, & prickes, and wounds, and yee know not what to doe, especially when death comes to draw you to the barie of God. Therefore as *Pythagoras* gave a precept to his scholars, *not to taste of any thing that had blacke tailes* : so doe I advise you here, and I pray God you may follow it in my christian sense.

The king, saith (according to the old picture) *I rule you all* : the souldier saith, *I fight for you all* : the husbandman saith, *I feede you all* : the priest saith, *I pray for you all* : but death saith, *I devour you all*.
And

And then, if notwithstanding your pretence of faith in Christ, you have impenitently, not done, as you would be done unto, hell will say, *I will torment you all.*

2

Lastly, consider that the doing of this, will comfort you when that day comes. Put case yee have not had braines to search into every particular case, to reach to the depth of every wise law, to untie every knot in things to bee done or forborne; yet, if in indighting, witnessing, pleading, answering, judging, and recording, yee have done as yee would bee done unto; then shall your *memories* blesse your understandings for seeing; your *understandings* blesse your memories for recording; your *understandings* and *memories*, blesse your wills for decreeing; your

your *mills* blesse your affecti-
ons for maintaining ; the
whole soule blesse the body
for practising ; and God shall
blesse all for cleaving unto his
law of justice from Christ,
and nature. And if with this
you have also the law of
faith, and piety, and follow
them according to the rule of
Christ, then shall you heare,
well done good and faithfull
servants, enter into your masters
joy.

To which joy our good
God bring us all in his good
time, thorough his way of
piety and justice : without
holinesse no man shall see
thee, *O Lord* ; therefore bring
us thither thorough the way
of piety. Hee that doth not
righteousnesse, is not of thee,
O God ; therefore bring us
thither by the way of righte-
ousnesse also. Oh let us serve
thee

thee heere in holinesse and
 righteousnesse all the dayes
 of our lives, that in the end,
 when wee shall come as a
 shooke of corne to thy barne,
 wee may bee happy in thee,
 thorough *Iesus Christ* our
 Lord: to whom with thee
 and the blessed spirit, bee all
Kingdome, Power, and
Glory, now and
for ever,

Amen.

THE



THE
CHRISTIANS
THRIFT IN KEE-
PING: OR TWO

SERMONS Preached on

1 Tim. I. 19.

*Holding faith, and a good
Conscience.*



He men of the
world are much
for keeping, the
father presseth
his sonne, the
master his ser-
vant, the friend his friend, so
keepe. They would have them
keep their houses, keepe their
land, keepe their stockes, keep
H their

1 Tim. 6.
20.

their credit, *keepe surely whatsoever they can get honestly.* This is among the best.

2 Tim. 4. 12

The Christian must bee for keeping too. Hee knowes *whom hee hath trusted*, and would faine have him *keepe his soule* to the day of Christ.

Act. 2. 40

And because hee keeps not them that do not keep themselves, and *save their soules from this froward generation wherein they live*: therefore hee desires to doe it him selfe, and to presse every member else within his reach, to this golden rule, which blessed *Paul* gives to his beloved *Timothy*, *keep, or hold fast, and a good conscience.*

A brave worke, worthy a Christian! If there had beene a better, *Paul* would have set it upon *Timothy's* soul. Other things hee presseth unto: but if hee give him a thousand
taskes

taskes, of divers matters, if this doe not give life and forme to them all, they may doe others good, but they shal doe them none: therefore be thou *holding faith, and a good conscience,*

Timothy was a brave young sparke of grace, blowne up to a great blaze in the church of God. He had so well approoved himselfe to men, and God looked upon him with so right an eye, that there went about *prophecies* of him, for the great use the Church should have of him, and the manly service hee should doe to God. *Paul* therefore puts him in minde of them, and provokes him to take such a course as may make them good, by *holding faith, and a good conscience.*

ver. 18.

And to raise him up to a greater vigilancy, he sets be-

H 2

for e

ver. 20.

fore him some that had *made shipwrack* of them, together with their punishment, and end of it.

This is the scope then, to provoke *Timothy* to hold whatsoever may be useful unto him, to make his employment in the church comfortable unto him, *he must hold*.

Object.

Sol.

If you say, hee must onely *have them*; for so the word soundeth: I answer, so to have, as to hold. As when (Saint *Paul* saith,) that wee thorough patience and comfort of the scriptures *might have hope*, that is, hold it thorough the whole course of life for use.

Object.

Sol.

ἐκων pro
κατέχω.
Rom. 15. 4

If you say, it is enough to hold them for the present. I answer, no: it is in such a part of speech, as signifieth a continual act, holding to day, to morrow, and for ever.

There-

Therefore in *Timothies* person, it commends these two savoury rules of life unto you; that when yee have faith, *ye must hold it*, and when yee have a good conscience, *ye must hold it too*.

Yee must hold faith. Faith is of a flying nature in it selfe. It is but a *fruit of the spirit*, and wee are apt to *quench it*. But as *Christ* saith to the church of *Sardis*, *remember how thou hast received and heard, and hold fast*: and to the church of *Philadelphia*, *hold that fast which thou hast, that no man take thy crowne*: so be you all sure to hold faith.

I shall labour (with Gods helpe) to cleare these two particulars, how ye must hold faith, and why ye must doe it. First, as hee that would hold his possession and inheritance must have a good ground of

H 3

tenure;

Yee must hold faith.

Gal. 5. 22.

1 Thes. 5.

19.

Apoc 3.3

Apoc. 3. 11

How yee must hold faith.

By holding.

tenure; his right by gift purchase, or descent; a good *object of tenure*, his deedes and evidences; a good *act of tenure*, to say with confidence this is mine; and a good *power* to use it as his owne for his proper benefit. So if yee would *hold faith*, yee must hold

- 1 { The ground of faith.
- 2 { The object of faith.
- 3 { The act of faith, and
- 4 { The power of faith.

I
The
ground of
faith,

The ground of faith, is your saving right to it, without which you have nothing to doe with faith to save you. And what is that? it is an *humbled soule*: none have right to faith to save them but such. To make a loose and broken ground the foundation of an house, is the next way to see the ruine of it: but to make a broken heart the

the ground of faith is the only way to see it hold. Come unto me all yee that are weary and heavy laden: if ye be such, then build upon me for the rest of your soules. God carried the Israelites fourty yeares thorough the wildernesse to humble them, prove them, and to make them suffer hunger, and then hee fed them with Mannah. God makes the house of David looke up to Christ pierced, and mourne as a wom in mourneth for her onely sonne: and then in that day hee opens a fountaine for the house of David, and the inhabitants of Ierusalem, for sinne, and for uncleannesse. The Holy Ghost convinceth the world of sin, and then of righteousness, that Christ hath fully satisfied, because hee is ascended: and then of Iudgement,

Math. 11.

Deut. 8. 2 3

Zach. 12.
10. 11.

Zach. 13. 1

Ioh. 16. 8. 9
10. 11.

Gal. 3. 24

2
The ob-
ject of
faith.

1 Ioh. 5. 10

to set up a throne and cast out Satan by degrees. Even as physicians do first purge to pulldowne rebelling humours, and then give cordials: So God first whips by the *School-master of the law*, and then brings us to Christ: this is the ground of faith.

The object of faith is, the deedes and evidences of it, *the whole word of God*. There are no other deedes and evidences of saving faith but there. These are the *testimonies, and records* of God: *hee that beleeueth not God, and his record which he hath witnessed, hath made him a lyar*. This is that for which God lookes to bee credited. A very knave looks to bee credited for his pawne or bond; an honest man for his honesty; a noble man for his honour; a Prince for his word: much more God. Ye must

Thrift in keeping.

9

must therefore looke to the *Precepts* of God like *David*: who when he tooke notice of Gods commandements, given to be kept, hee had an heroi- call motion to doe more then hee could, hee prayes that hee might *be taught* them, that he might keepe them, and *bee quickned* by them, and resolves to lift up his hands to Gods commandements, which hee had loved, to doe them. Yee must looke to the Judgments and threatnings of God, as the *Ninevites*, who were presently in sackcloth, and *Iosiah* who rent his cloathes, with weeping eies, and melting heart. Thus *Dauids* flesh trembled for fear of God, and *he was affraid of his judgments*, yee must looke to the promises of God as *David*: *who hid them in his heart that he might not sinne against him*. Whatsoever is in the word, ye must

Psal. 119. 4
5.

ver. 48.

Ion. 3.
2 Chro.
34. 27.

Psal. 119.
120.

Psal. 119. 11

H 5 have

*Prepara-
tione ani-
mi.*

Eph. 5. 17

Col. 2. 2.

Lu. c. 1. 1,

have an eie unto. For though they doe not so immediately concerne you in the way of life and death (as many Genealogies, Chronologies, Histories, and Prophecies) yet you must *bee ready* to understand them and their uses as God shall offer them: yet yee must principally hold *precepts* to direct, *threatnings* to humble, and *promises* to allure and comfort; ye must hold them, by *understanding what the will of the Lord is*, till (if ye can) yee come to *all riches of the full assurance of understanding*. Yee must hold them by *assenting* to them: yeelding to all the truth of them, as Saint *Luke* to the storie of Christ whereof he was *fully perswaded*. Yee must hold them, by bringing your bodies and soules into *subjection unto them*. For in *Iesus Christ* neither circumci-
sion.

!Thrift in keeping..

II

sion availeth any thing, nor uncircumcision, but *faith working by love*. This is the object of faith.

Gal. 5. 6.

The act of faith, is to say, *this is mine*: to adjudge and appropriate father, sonne, and holy Ghost unto your selves; without this yee cannot feele any comfort of what you believe. Therefore as *David*, and *Christ* said, *My God, My God*: as *Thomas* said, *My Lord, and my God*: and as the *Blessed Virgine* said, *my spirit* (that is the quintessence of my soule acted by the spirit of God) *rejoyceth in God my Saviour*: so by way of adherence, (when most times ye have no evidence) yee must take God in Christ as your owne, as hee offers himselfe. *I am the Lord thy God, I will bee thy God*. This is the act of faith.

3
The act
of faith.

Psal. 22. 1.
Ioh. 20. 28

Luke 1. 47

Ex. 20.
Ier. 31.

The power of faith, is to
make

4

The power of faith,

Pfal. 32.

Pfal. 45.

Rom. 4.

Act. 15.

Mal. 4.

Eph. 3.

Heb. 6.

2 Cor. 4.13

Eph. 2. 10,

Tit. 3. 8.

2.
Why yee
must hold
faith.

make use of the riches of it for thy owne proper good. Great is the power of faith, and it prevaileth. It *covereth* our sinnes by the garments of Christ our elder brother, and so is *imputed to us for righteousness*. It *cureth* our sinnes, bringing Christ, who hath *healing under his wings*, to dwell in our hearts by faith. It brings forth a world of the labour of love, wee having the same *spirit of faith*, believe, & speak, and thinke, and doe. For by faith we are Gods workmanship created in Christ to good workes, to walke in them. And this affirme constantly that they that have believed in GOD, be careful to maintaine good workes. This is the power of faith.

Now, this ground of faith, this object of faith, this act of faith this power of faith, you must

must hold upon these five Grounds.

First, faith is our life; *wee live by faith*, not by sight; and every just man must *live by his faith*. Not *efficiently*: for so, in GOD *we live*, move, and have our being. Nor *meritoriously*: for so saith Christ, *I am the way, the truth, and the life*. Nor by way of immediate application: for so the holy ghost is a *quickening spirit*, as *Adams* soule was the breath of life. But as a prime instrument of our life in Christ, without this wee cannot have life, either *before God* or in this *miserable world*. This unites us to Christ, and receives a quickning spirit (as the vertue of Christ), from the spirit of Christ, in the meanes of salvation. As men say of their trades, and hands, under God, *they are my living*, take away these, and take away

1 Faith
our life.
2 Cor. 5.
Hab. 2.

A& 17.

Ioh. 14.

1 Pet. 3. 18.
Gen. 2.

Rom. 1. 17
Heb. 10. 38

2 Faith is
our power
of wor-
king.

way my life : so say wee of
faith : it is your life : therefore
hold it.

Secondly, faith is our *power
of working*, to doe us our best
good. In a naturall man, his
reason is his power. Hee is
borne naked, with abundance
of bodily weaknesse ; a beast
hath a great deale of bodily
strength : and if a lyon ratio-
nally knew how to use his
pawes, a dog his teeth, a bul-
lock, or buck his hornes, or an
horse his hooves, how few
men would there bee in the
world ? But let man come in
with his reason, and hee sub-
dues them all. But in a belie-
ver his faith is his power :
and what is the power of rea-
son to this ? As Christ said of
miraculous faith, it pulls up
trees by the rootes, and re-
moves mountaines, it makes
sunne stand still, and go back-
ward:

ward: so much more of this saving christian faith in another kinde. It covers more sinnes then heaven and earth can cover. Get the heavens to cover them: our sinnes are more then the starres, and *are come up above the heavens*. Get the sea to cover them: the sea can cover the sands at a full tide, but our sins are *more then the sandes of the sea*. Get the earth, and all the creatures to cover them: our sinnes over-top them all, and make the whole *creation groane* under the burthen. But get faith, and as love covers a *multitude of sinnes* in others, so faith covers all sinnes in our selves. It brings the garments of Christ, and then *wee cannot bee naked*. It brings the *righteousnes of God*, the *everlasting righteousnesse* to dwell amongst men, and then, God cannot but

Rom.8.

Apoc.16.
Phil.3.
Dan.9.

Psal. 84:16

but be there, where his righteousness is, to *give grace and glorie*, and every perfect gift. It is your power to doe your best good, and therefore hold it.

3 Faith is
our work-
man.

Gen. 12.

Heb. 11.
Gen. 22.

Thirdly, faith is *your workman*. Set faith about any work, and what can it not doe? Art thou at Gods word, to goe a great journey, thou knowest not whither? Faith did it for *Abraham*. Art thou to fight against lions, beares, *Philistims*, and other puissant enemies? Faith did it for *David*, *Sampson*, *Gideon*, *Barach*, and their fellows. Art thou to doe what nature abhorres? Faith did it for *Abraham* in the sacrifice of his son. Art thou to cleanse the uncleane stables of sinne? Faith will take Christs spirit, and arguments, and doe it. It cries out, *shall I that*

that am dead to sinne yet live therein? Shall I sinne that grace may abound? God forbid: I will mortifie the deedes of the flesh by the spirit. Art thou to suffer persecution?

Rom. 6:

Faith will suffer it for thee in *goates-skinnes*, and *sheepes-skinnes*, in the craggie wilderness. Art thou to overcome *Death*, and *Hell*? Faith will doe it too. Faith *receives the dead to life*; and sends a defiance to the greatest enemies of it, *O Death, where is thy sting? O Hell, where is thy victory? Thanks bee to God for Iesus Christ, the Captaine of my salvation. O who would bee without faith! It is our workeman, hold it.*

Rom. 8.

Heb. 11.

Heb. 11.

1 Cor. 15:

Fourthly, faith is *all the comfortable light*, yee have in the world. Without the sunne the earth would be an *Ægypt*,
and

Rom. 7:

4 Faith is our best light here.

Math. 4.

Math. 2.

and without faith we are in a region of darknesse. The wise-men came out of the east and worshipped Christ, offering also gold, frankincense, and myrrhe: why? what did they see in him? They saw a child, not a man: they saw him in a stable, not in a throne, in ragges, not in robes, crying in a cratch, not thundring in the clouds; how then came it about they now worshipped? Faith saw God in him, for the heavens waited upon him in his starre. Faith saw in him a prophet, a priest, a king, and their oblations were answerable. The thiefe upon the crosse cryes out unto Christ, *Lord remember mee when thou comest into thy kingdome*? was he a Lord that was dealt with like a slave? had hee a kingdome that was disgracefully thrust out of the world? Could he

he remember him, that would not remember himself, when they cryed, *come downe from the crosse*, and save thy selfe? Faith casts away these mists, and saw glory in shame. Yee know what the *Centurion* said, *verily this man was the son of God*, what? a man, and the sonne of God too? The son of God, that could not have the favour to live, or dye so well as the sonne of man? Surely, some sparke of faith saw life in death, light in darkness: It is your light, *hold it*.

Lastly, faith makes earth heaven unto you, and the church the *kingdom of heaven*, the house of God, the *Gates of heaven*, and sets us on the *seats of heaven* heere below. Before we come to the proper place *and mansion*, which Christ hath provided for us, by faith wee sit

Mat. 27.
54.

5 Faith makes earth heaven.
Math. 13.
Gen. 28.
Eph. 2.

Ioh. 16:

Heb. 11. 1.
ὑποστασις.

fit with *Abraham, Isaac and Jacob* in the kingdome of heaven. Put case wee hope for it, wee see it not: *faith is the ground of things hoped for, the evidence of things not seene.* It stands under the waight of the whole world, and yet sayes, *heaven is mine.* It sees nothing but earth, and sinners, and beasts, and trees, under the canopie of the starrie heaven, and yet sayes, *heaven is mine,* as if it had it already. O the world of grace and glory that is in faith! therefore *bold faith.*

Applicati-
on.

Oh that I now knew how to screw my selfe into your soules to search whether yee *hold faith!* How many thousands have it not, and cannot hold it? How many thousands have it a little, and know not whether they hold it or no? yee are to bee married to the lambe,

lambe, and till that day come,
yee have but the *wedding-ring*
of faith, to have and to hold,
first for promise, then for frui-
tion. Tell me then :

Doe yee hold the *ground of*
faith? Then yee are humbled
soules : yee have passed tho-
rough the *spirit of bondage*,
whereby yee have been shut
up in prison under *Moses*, till
the sonne hath made you free,
and yee walke humbly ever
after for feare of loosing this
estate. This laies the founda-
tion of faith deepe enough.
Hymeneus and *Alexander*
built upon the sands, and so
they *ship-wracked* against the
rockes of the world. There-
fore you must downe lower,
under the sands, earth, rockes,
to the gates of hell, and then,
Out of the depths have I cryed
unto thee O Lord. Are yee thus
in some measure, or other,
according

Annulum
sponsalem.

I
Try the
ground of
faith
Rom. 8.

Ioh. 8.

1. Tim. 1.
20.

Psal. 130.1

Ioh. 16.
Act. 2.

2
Try the
object of
faith.

according to your sinnes? Say it if yee love faith and your salvation. Are yee *convinced of your sinnes*? are yee *pricked at the heart* for your sinnes? Are yee so all this, that yee are at utter enmity with all sinne? Then keepe this ground of faith.

Doe yee hold the object of faith? This nourisheth and keepes faith alive. It is like oyle to the lampe, like fewell to the fire, and like sap to the tree. Have you full assurance of the knowledge of the scriptures? Can you say, Ile pawn my life, body, and goods, and soule, that, though I cannot conceive all, yet all in the scripture is true? what I know is true, and I resolve to learne more: what I know not is true, and I will doe my best to comprehend that too. Have ye a free assent to all the truth

of it, and to that alone for salvation? Do ye not come off basely as *Agrippa*, almost thou perswadedst mee? Have yee a beliefe to all the precepts, promises and threatnings of the scriptures? Doe ye say all the commandements are true, & I must do them: all the threatnings are true, and if I live in sinne, I must undergoe them, even to burning in the *neithermost hell*: all the promises are true, and I must relieve my flagging and drooping spirit with them, in despite of my unbelieving heart? Doth thy faith in the knowledge of them change thee, as it did *David*, who when hee could say, that in the volume of thy booke it is written of mee presently cries out, *Loe I come, so doe thy will*? If it be thus, hold faith. But doest thou not rather hate the being of the word in

Act. 26. 18

Deut. 32.

Psal. 40.

Iob. 20.

Ier. 44.

1 Cor. 15.

El. 65. 20.

in thy understanding? Thou knowest it will strip thee of all thy lusts. Dost thou not therefore say as those miscreants, *depart from mee, I desire not the knowledge of thy lawes?* dost thou not hate the *nature of the word*, to will as that wills? Heare that cursed voice, and feare to finde it in thy selfe, *I will doe as I have done*, whatsoever the word of God faith. Dost thou not hate the rules of the word? Art thou not sorry they are true: Wouldest thou not they were false? Can a fleshly-man love that, *flesh and blond cannot inherit the kingdome of heaven?* Can an old sinner love that, *the childe shall dye an hundred yeares old* (so ripe shall hee bee for God) *and the sinner being an hundred yeares old shall bee accursed?* Can an usurer love that, hee is not for Gods tabernacle,

bernacle, and holy hill, that putteth his mony to usury? Can an whoremonger love that, whoremongers and adulterers God will judge? or any of those sinners that, bee not de- ceined; neither fornicators, nor idolaters, nor adulterers, nor ef- feminate, nor abusers of them- selves with mankind, nor theevs, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God? If they love not the nature, being, and rules of the object of faith, this is not to hold faith.

Doe yee hold the act of faith? Doe yee rest with con- fidence upon the promises of God in Christ? ye pule and crie in the sorrow of your hearts (even when your sor- row hath turned you to God) and say, I know not what to doe. This yee doe; but yee
I looke

Psal. 15.5

Heb. 13.

1 Cor. 6.9
10.

3
Try the
act of
faith.

Object.
Sol.

Gen. 32.
26.
Ruth. 1.

4
Try the
power of
faith.
Rom. 16.
James 2.

looke not upon the new and everlasting covenant, and say, God is mine, Christ is mine, the holy Ghost is mine, and I am his. Alas, say you; I am not worthy. Surely there should not have been a saint in heaven, nor out of hell, by this argument. Though your willfull unworthinesse will discard you, yet God tyes not himselfe to you by your worth, but his owne. Oh therefore *hold faith*, as *Iacob* did God, *I will not let thee goe except thou blesse me*: and as *Ruth* did *Naomi*, *whithersoever thou goest, I will go with thee both in life and death*.

Doe yee hold the power of faith? Say then, what doth it make thee to doe? Shew the *obedience of faith*: shew me thy *faith by thy workes*. It is as the plummet on the clock-line which makes you strike. It

It will make you looke upon
sinne which pierced Christ, and
mourne for it, and cast it out
(as *Agar* the bond-woman)
with a, *Get thee hence*. It is in
thee as in the sea, there is that
Leviathan and creeping things
innumerable: so there are in
thee, master sinnes, and cree-
ping lusts innumerable: but
let faith loose upon them, and
then as when God made man
after his Image, he said, *let him*
have dominion over the fish of
the sea, and every creeping thing:
so doth God say to faith, *bee*
it unto thee as thou believest, e-
ven against the whole hoaste
of sinne. It will make you
looke upon Christ and love
him above all, and delight in
all that belong unto him, the
word of faith, the pray-
er of faith, the scales of
faith, the household of faith,
for it will not let you stroake
the head, and strike the body:

Zach. 12.

Psal. 104.
25, 26.

Gen. 1. 26

Math. 15.

Cant. 8. 14
Apoc. 22.

Rom. 8.

Iohn 8,
Gal. 3. 7

Heb. 4. 16

Iob. 13. 15

yea, it will make you desire the appearance of the *Lord Iesus*, that yee may be with him forever: you will stay his leasure, but with winged desires, *O make haste my beloved, and bee like the Roe: come Lord Iesus, come quickly.* It will make you look upon God the father, and depend upon him *for all things*, (for faith reasons thus, *if he have given mee Christ, how shall hee not with him give us all things also?*) yea, and submit unto him *in all things*, (for the children of *Abraham*, will *doe the workes of Abraham*; and they which are of the faith are the children of *Abraham*): yea, and *goe boldly to the throne of grace*, that yee may have his strength to doe all obedience, and to trust in him *in hardest times*. It will make you look to God the holy Ghost, and submit

submit to his worke of conviction, and conversion, yea, and to do whatsoever he enableth unto. Hee is the great master of faculties, who *helpeth your infirmities*: you take his help by faith and doe it. It will make you looke upon your selves, and worke the worke of God upon your soules with power. The fowles *pick up the good seede* so soone as it is sowne, because *it is not mixed with faith*: but the word *workes effectually* in you that believe. Yea, it will make you fight the battels of God insuperably. When Paul came to *Ephesus*, there arose no small *stirre about that way*: so when faith in Christ comes, *Herod is troubled, and all Ierusalem*: but faith makes you like the house of David, *grow stronger and stronger*, and sin like the house of Saul, *grow weaker and weaker*:

Rom. 8.

Luke 8.

Heb. 4.2
1 Thes. 2
13.

Act 19. 23
Math. 2.

2 Sam. 3. 1

Gen. 30. 8

1 Ioh. 3. 4

1 Pet. 5. 8

Dan. 7. 12

Iob. 13. 15

Tit 3. 8.

Eph. 2. 9, 10

A& 9. 39

ker: It makes you like *Rachel*, who wrestled with the wrestlings of *Christ*, and prevailed. Let the world fight against you: *this is your victorie, even your faith*. Let Satan come; resist him, stedfast in the faith. Let the flesh come; as those beasts had *their dominion* taken from them, yet *their lives* were prolonged: so faith spoiles the flesh of her Kingdome, though it must live as a *lebusie*. Let God himselfe desert and forsake thee, yeth faith saith, *though thou kill mee I will trust in thee*. Lastly, faith will make you looke upon your brethren, and fill you *with mercy and good workes*. When *Dorcas* believed, shee *made coates* and *garments* to cloath the naked. When *Tyrus* was to believe, shee would nor treasure up merchandise, *but get it for them*.

Thrift in keeping.

31

them that dwell before the Lord
to eat sufficiently, and for dura-
ble cloathing. When the disci-
ples were taught to forgive
their brethren, they cried out,
Lord increase our faith; as if
they should say, faith will doe
it: the more faith, the more
mercy; for if you believe your
owne ten thousands forgiven,
you will forgive others tens:
yea, when you looke upon
your brethren, faith will move
you to draw them to Christ.
It sets you upon the high
mountaines, which doe make
the vallies fat with the drops
that descen d from them, *when
thou art converted, strengthen
thy brethren*, saith Christ to Pe-
ter. If *Andrew* have found
Christ, hee calls *Peter*; If *Phi-
lip* have met with him he calls
Nathanael. If thou thus have
the power of faith, hold it:
If thou have it not, be hum-

Ec. 23. 18.

Luke 17. 4

Luke 22.

Iohn. i:

What wee
must do to
hold it.

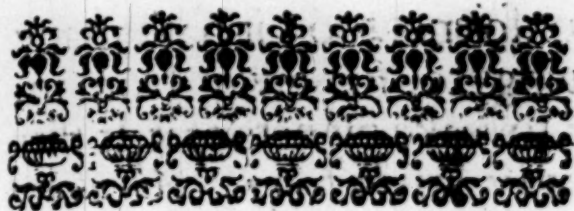
*In hac fide
natus sum.
August.*

bled in time , get faith and
hold it,

It may bee thou wilt say,
what shall I doe to hold it? if
then thou wouldst have all in
a word, *Stop* thine ears against
the enemies of faith; *I was
born in this faith*, is a lose plea;
it is the gift of God. *Hear*
duely the friend of faith, the
preaching of the Gospel. *Pray*
the praier of faith in the name
of Christ. *Use* the seals of faith,
the sacraments. *Keepe* experi-
ence to nourish and fatten
faith. *Buy* faith, but sell it not
for a thousand worlds: part
with al domineering sin for it;
they that set not this price up-
on precious faith, shall never
have it, nor ever hold it. Thus
doe and thou shalt give glorie
to God, and bring comfort
to thy own soule for
ever and for ever,

Amen.

THE



THE SECOND

S E R M O N , O N

I Tim. i. 19.

And a good Conscience.


 You have seene
 the holding of
 faith. The se-
 cond favourly
 rule which *Paul*
 under the per-
 son of *Timothie* , commends
 unto us is, when wee have a
 good conscience to hold that
 also.

*You must hold a good consci-
 ence. As faith is of a flying na-
 ture in it selfe; so is a good*

I 5 consci-

A good
conscience
is of a fly-
ing nature.
1 By feares

2 By un-
merciful-
nesse.
Judg. 1.
Luke 16.

conscience too; it hath many wings to flie away from us, the weake owners of it. It flies away, first *by feare*, *Abraham* was afraid of the court of *Abimelech*, and *Pharaoh*, and therefore weakely taught his wife *Sarah* to tell a lye: and *Peter* was afraid in the high-priests hall, and he denied his master with cursing: *Daniel*, and the three worthies banished feare from their soules, and would worship God alone, and pray unto him what ever came, and so kept a good conscience, whereas *Abraham* and *Peter* lost it. Secondly, *by unmercifulnesse*: *Adonibereck* was cruell, and what a wicked conscience had hee in cutting off the thumbes of seaventie Kings, and using them like dogges? *Dives* was so too, and what a conscience had he in denying the crumbes of his table?

table? Thirdly, *By the love of the world*: the false Apostles making a faire shew. in the flesh, constrained christians to be circumcised; onely, *least they should suffer persecution for the crosse of Christ*: and thus a good conscience did fly away. Fourthly, *by the love of sinne*: David loved the sweete sinne of *Bathshebah*; therefore hee contrived the death of *Uriah*, and so conscience fled. Fifthly, *by the love of honour*; *Achitophel* was not honoured above *Hushai* the *Archite*, and hee hanged himselfe. *Adonijah* was not honoured above *Salomon*, and hee ended in rebellion. *Bigthan* and *Tereſh* had not honour answerable to their minds, and they proved treacherous. *Haman* could not have *Mardocai*'s knee, and all the Jewes (if hee can helpe it)

2 By the love of the world.
Gal. 6. 12.

4 By love of sinne.

5 By love of honour.

6 By the
guilt and
horror of
sinne.

7 By profit
Psal. 73.
Ier. 12.
Iob. 21.
2 Tim. 4 10

*Peccata
quotidia-
ne incurfi-
onis, et
vafantia
confcien-
tias.*

it) must die for it. And thus
a good conscience fled from
them. Sixtly, *by the guilt and
horror of great finnes*: *Indas*
was pressed sore with
what hee had done, and hee
went out and hanged himself:
and thus a good conscience
did flie from him. Lastly, *by
the profits of the world*: *Da-
vid*, *Jeremy*, and *Iob* had not
the prosperitie of wicked
men, and in a passion they fel
to grumbling against God:
Demas had it cast upon him,
and forsooke *Paul*, and im-
braced the present world: and
thus good conscience was al-
most in the first, altogether
in the last chased. What shall
I say? There are some sins
of daily incursion, which are la-
mented, groaned under, and
fought against, which may
bee *lived with*, though not *li-
ved in*, and yet a good consci-
ence

ence may stay by us: but if any sinne *lay waste the conscience* by selfe-libertie, and presumption: good conscience flies, and therefore hold it.

To helpe you in this also, I shall labour to shew you two things: how you may hold a good conscience, and why you must doe it.

If yee would hold a good conscience, yee must hold foure things,

1. The light of conscience.
2. The love of conscience.
3. The works of conscience.
4. The charge of conscience.

1. *The light of conscience* must be held. Be a workeman never so good, hee cannot shew it, if hee want light to doe his worke by: so is it with conscience. Now conscience hath a double light: 1. the light of nature, which light still presents some principles to frame

How to hold a good conscience.

1. Hold the light of conscience

1. The light of nature.

2 The light
of nature.

Three eyes
view all.
1 of God.
Heb. 4.
Ier. 9.

frame our life by, as that there is a God, that hee is to bee worshipped; that we must doe to others, as wee would bee done unto: and if these bee not followed, conscience checks. 2 The light of the word, which fully presents the particulars of those generalls, and shewes with what, how, and when God is to bee worshipped: together with that honour, life, honestie, goods, truth, and quietnesse of nature, wherein wee must so doe to others, as wee would they should doe to us. If yee keepe not both these lights, conscience can never be good. There are three eyes that look upon all things done: first, the eye of God who hath all things *naked before him*. Hee sees and *writes with a penne of iron, and point of a diamond*: and either hee censures heere,

or

or heereafter. Secondly, the eye of the world : this sees all things manifested ; and would make you believe, thorough squinteyed jealousie and suspition, that it sees more then it doth , and so passeth censures accordingly. Thirdly, the eye of conscience. This sees all that it is enlightened to see: but if it have not light, it sees not , and censures not ; therefore hold the light of conscience.

The love of conscience must be held, If ye love it not, it will away. As *Jacob*, when hee saw *Labans* countenance changed, and his wages too , and that ten times, away he goes : so doth conscience. As *David* when he saw himselfe not loved in the court of *Saul*, away hee goes to the *Philistines*, *Achish*, wilderness, any whither where hee could finde entertainment : so will conscience

2 Of the world,

3 The eye of conscience,

2 Hold the love of conscience Gen. 31.

science deale with you. As therefore yee say of that you love, I thanke God for this, I would not bee without it: so say of conscience, I thanke God for conscience, I would not bee without it for a thousand worlds: thus hold the love of conscience.

³
Hold the
worke of
conscience

Psal 83.

Zach. 11. 17

The worke of conscience must bee held too. It is an officer under God to determine, upon information, of all our actions for excusation, accusation, conviction, or conversion: and can Gods officers bee idle? The officers of men may bee idle, yea, *foundations may be out of course*. The out-ward officers of God may bee idle too: magistrates and ministers, may too often be found to bee *idol shepherds*: but this privie counsellour, and immediate internall officer, *conscience*, cannot bee idle. **G**od sits on the throne with it,

it, and though it seemes to sleepe, yet in still silence it registers all acts and neglects, omissions, and commissions; and when a man would think that all is forgotten, then (*In an evill day*) it brings forth all, and *layes it in order before us*, to our shame and confusion. Hold therefore the worke of conscience; and what is that? It is threefold.

First, *to propound* unto you from the light of nature, and the word, what yee ought to bee, and doe in the whole frame of life, and course of living. It layes the rule of Gods Image, and will, before you, and sayes thus you should bee, and doe so and so: as to *Adam*, I should not have eaten the forbidden fruit, I should have kept the covenant of my God; for hee said, *doe this and live*: to *David*: I should not have committed

Eccles. 12.

Psal. 50.

The work
of conscience
is threefold.
1 To propound.

Gen. 2.

mitted a lultery, or contrived murther; for God hath said, thou shalt not doe so.

2 To apply

Secondly, *to apply* (by way of reflection upon themselves) what yee have beene, or done. I should have beene, and done so, and so: but I am, and have done thus and thus. As to *Adam*, I should not have eaten the forbidden fruit; but I have done it: to *David* I should not have committed adultery, and murther; but I have done them: and to all of us, I should have repented, believed, hoped, loved: but I have not done them as I ought.

3 To pronounce.

2 Sam. 24.

Thirdly, *to pronounce* impartiall judgement upon your persons & actions: as therefore I am a wicked man, *have done foolishly*, and am accursed: or therefore I am in Christ, have done uprightly, and

and am blessed. Thus *David*, I have gone astray like a lost sheep: thus the prodigal, I have sinned against heaven and before thee: thus *Paul*, I was a persecutor, blasphemer, oppressour: & thus *Hezekiah*, I have walked before thee with a perfect heart. This work of conscience will make you runne out of *Sodom* with a showre of brimstone at your heeles: or make you passe thorough the wilderness under a cloud of comfortable protection: therefore hold it.

Lastly, *the charge of conscience* must be held also. It hath a large Diocesse over every secret, and every manifest thing of yours in person, or by communion. It hath a charge over *inclinations*. *David's* conscience saw the inclinations & pronesse of his heart to cleave unto the dust, and therefore hee flies to G O D, *encline my heart unto*

Psal 119.
Luke 15.

2 Tim. 1.
Ef. 37.

4
Hold the
charge of
conscience

Psal. 119.

Pro. 30. 2

Iud. 8. 34

Psal. 106. 7

Es. 55. 7

Math. 15.

Ier. 4. 14.

Ioh. 5.

unto thy testimonies , and not unto covetousnesse. It hath charge over the *understanding*: therefore *Agurs* conscience lookes upon that , and complaines, *surely I am more brutish then any man, and have not the understanding of Adam in mee.* It hath charge over the *memorie*: therefore God presents memory to his people, *they remembered not the Lord their God: they remembered not the multitude of thy mercies,* that their consciences might worke accordingly. It hath charge over *thoughts, wills, affections, and desires.* Let the unrighteous man forsake his *thoughts,* saith God to *conscience*: the *thoughts* defile a man, saith Christ to *conscience,* therefore, *how long shall your wicked thoughts lodge within you? ye will not come unto me that ye may bee saved,* saith Christ to *conscience.*

conscience. Oh how I love thy law ! yea, I love thee dearly O Lord my God; I hate all wicked waies (saith David) from conscience. My soule longeth for thee, as the hart panteth after rivers of waters ; I desire to be dissolved, & to be with Christ, say Davids and Pauls consciences ; but wicked mens consciences shall cry at last, wee desired not the knowledge of thy lawes. Yea, the charge of Conscience reacheth to your words, and deedes. Yee must give an account of every idle word to God, and your consciences ; of every idle word, that hath no naturall, civill, or religious end : therefore Davids conscience pleaded against him, that he said in his haste, all men are lyars, even Samuel himselfe in his message from God, and Peters conscience lashed him to the purpose for his

Psal. 119.

Psal. 18.

Psal. 119.

Psal. 42.

Phil. 1.

Iob. 21.

Math. 12.

Psal. 31. 22.

Psal. 116. 11

2 Sam. 24.
10.

Ezr. 9.10

2
Why you
must hold
a good con-
science.
1 If it bee
gone, God
will be a-
gainst us.

his detestable words in the high-priests hall. *Dauids* conscience also comes to his deeds, *I have sinned greatly in that I have done; I have done very foolishly.* & *Ezra*, when he presented others consciences as well as his owne, cried out, *and now what shall wee say? for wee have forsaken thy commandements.* O the large charge of *Conscience*! As ye must hold the light of conscience, the love of conscience, and the worke of conscience; so hold the charge of conscience, that yee may doe as *Paul* would have you, *hold a good conscience.*

Would you now know the grounds of *holding a good conscience*? Doe but marke these foure that follow. First, if *conscience* runne away from you, God, & your own soules will be against you. *Gods eyes*
are

*are purer then to behold iniqui-
tie, with approbation; and
when hee with rebukes doth
correct man for sinne, as a
moath hee makes his beauty to
consume away: hee doth not
presently thunder out of hea-
ven, but secretly gnawes out
the comfort of their hearts,
when hee is to Ephraim, as a
moath. He makes them plagues
to themselves, magor missabib,
flying when none pursues, at the
sound of a shaking leafe, making
every moate a beame, and e-
very beame an whole house.
Yea, by conscience he makes
them an whole wildernesse of
woc. Hezekiab complained
that God would breake all his
boxes, that hee could not speak
for anguish of spirit, but chatte-
red like a crane or swallow, and
mourned like a dove. Iobs bitter
things that God wrote against
him, made him cry out, that
the*

Psal. 39. 11

Hos. 4:
Ier. 20. 3, 4
Pro 28 1
Levit. 26.
37

El. 38. 13

Iob. 12. 26

Iob. 6. 4. 8.
Iob. 7. 14.
15.

Pfal. 32. 3.
4.

2 With-
out it no-
thing will
doe us
good.
Pfal 51.

1 Tim. 1. 5

the arrowes of the Almighty were within him; scared him with dreames and visions, and made his soule choose strangling and death, rather then life. Davids bones waxed old with roaring all the day long, and his moystrre was like the drought in summer, when Gods arrowes stucke fast in him, thorough the power of conscience. Therefore hold a good conscience.

Secondly, *nothing will doe you good without a good conscience. Have you all houses, lands, gold, silver, kingdomes, Empires, they will do you no good without this; no nor faith it selfe: for a pure heart, and a good conscience, and faith unfayned will goe together; they all worke one for another, a good conscience riseth from a pure heart: and faith unfayned cannot bee without*

a good conscience, There is a
fourefold sting in sin; the *guilt*
of sin, the *fruits* of sin, the *ser-*
vice of sin, & the *habits* of sin.
Faith in Christ pulls out the
two first, & a good conscience
from Christ the two last. If
therefore yee would have any
good of what you have, hold
a good conscience.

Thirdly, with a good con-
science nothing can doe you
hurt. It stands out against all
the world. Let slanders come,
Paul sets the sentence of his
conscience against them, *with*
me it is a very small thing that I
should be judged of you, or of mā's
Indgment: for I know nothing by
my selfe: & though this justifie
me not before God, yet it com-
forts me against your clamors,
Let a thousand troubles come,
Iob sets his conscience against
them all. *Let mine adversary*
(saith he) write a booke against
K me,

A foure-
fold sting
in sinne.

3 With it
nothing
can doe us
hurt.

Iob. 31. 35.
36. 37.

me, I would take it upon my shoulder, and binde it as a crown, *and declare my steps*, & goe as a Prince against him, yea, a good conscience shal go with you thorough the pikes of death, and the grave. The warfare of our faith, & hope, shall end in sight, and having but our love out of a good conscience, shall passe all, and continue for ever.

§ It carries with it more then the whole world.
Rom. 2.

Lastly, a good conscience carries with it more then the whole world to do us good. It carries God along with it. If God go with an ill conscience *to accuse*, much more with a good one *to excuse* & comfort. The sentence is the judgment of conscience, but as Gods interpreter: & what conscience speaks (when it is well regulated) God confirms, as ye see in *Adam* for ill, and in *Iob* for good. It carries all the host of heaven

Thrift in keeping.

51

heaven and earth along , as
Gods great and mighty train.
The good conscience of *Dani-
el* is attended with mild lions;
of the three confessors , with
an unburning fire ; of penitent
Jonah , with a sanctuary in the
hellish belly of the whale ; of
Elijah with a raven to cook &
cater for him; and of *Elisha*
with an army of Angels to
guard him. And if yours bee
not so attended, it is with bet-
ter; with the immortal seed of
the word to make you bring
forth unto life, and with po-
werfull praier, which landed
Jonah , quenched the thirst of
Sāpſon , slew an hundred four-
score and five thousand ene-
mies, stopt the course of the
sun , and is the wel-pleasing
bonds of *God* to hold him close
to you for obtaining all good.
Therefore hold a good con-
science.

Dan.6.
Dan.3.

Ioh.2.

1 King.17
2 Ring.6.

Ion.2.
Judg.15.
2 King 19.
Iosh.10.
Ex.32.16

K 2

Thus

Applicati-
on.

Some
think they
have no
good con-
science,
and why?

Thus you see how you may hold a good conscience, & the grounds of it. Oh that I could now dwell in your souls, to set them on work, to try whether you conforme to this rule of holding a good conscience, yea or no.

I finde some good people, who (being clouded with temptations) *think they have no conscience at all*, and therefore that they cannot hold it. They look for more in themselves then God hath given: They measure Gods sea, not their own buckets: and are therefore unquiet, because they have no more. They set patternes before them too high for them to reach at an instant: *Abrahams* full saile of faith, *Pauls* chariot of conscience, and those first Christians extasies of joy, *with joy unspeakeable and glorious even in the fiery tri-
all.*

1 Pet. 4. 18.

all : and if they are not thus
(though their cases differ)
downe they fall. They reade
themselves still in a lecture of
the law, and look for a deal of
legall righteousness to purge cō-
science, before *Iustification* by
the blood of Christ , made
theirs by faith, to pacifie it: &
if they have not, at the *first*
leap what they would, they put
off good conscience, as the
high-priest *Indas*, *what is that*
to us?

I find more wicked people,
who think they have *all good*
conscience. They sleepe out the
storme, and doe not feele the
heart-quake. The God of this
world blinds them with pro-
sperity. If he can, they shal not
faile of profit, pleasure, or ho-
nor, while the vines, & olives,
and fig-trees are blasted, the
brābles grow to a full height :
therefore their consciences

K.3

cannot

*Deus et
natura
non faci-
unt salū.*

Soe think
they have
all good
cōscience,
and why?

1

2

3

Ef. 28.

4

Ef. 5.

Luk. 15. 1.

Matth. 7.

Mt. 5:

5

6

ph. 2.

cannot but be good. They are
rock't a sleepe, and are not a-
wake yet, they look not into
the perfect law of liberty, and
therefore (for want of fight)
covenant with hell and death.

They have leasure to doe no-
thing but *to draw iniquity with*
cords of vanity, and sin as it were
with cart-ropes : they still their
consciencs with sweet words,
& couizen them with *outward*
formality. They are in their
owne delights, as in their own
proper places: and then as ele-
ments are not heavy when
they are where they would
be : so sinne troubles not their
consciencs while it is in its
center. They are *dead in sinnes*
and trespasses ; and if you lay
the load of the whole world
upō a dead man, he feels it not:
so, nor conscienc the heavy
burthen of sin. But as a melan-
cholick man, in his passionate
pleasures

pleasures forgets his owne thoughts, but when the game is ended, he thinks more dismally, though for the present he is set up to the merry pinne : so the poore sinner layes aside his pensivenesse to indulge to his present fancy, till the time of rousing comes. Hence, or from such like springs, wicked men thinke they have a good conscience, and therefore they thinke they hold it : therefore it behoves you to try whether you hold a good conscience, yea or no.

Do ye hold the light of conscience? good soules do desire to enform themselves in every particle of Gods will for faith and manners, As a good master desires to give light to his servants, that they may see to work : so deale good christians with conscience. But do not you love ignorance? In-

K 4

deede,

Therefore
try whether
ye
hold good
conscience

Try the
light of
conscience

Luther.

1 Innatum.

2 Seminatum.

2
Try the
love of
conscience

deed, ye come to the church, and heare the word, but yee quickly lay it aside, like a strait payr of shoes, wherein he cannot go in ease. How shall conscience work (think you) if it have no light? There is an *inbred* light which will helpe in some things; but if ye have not that *sowed* light which the sower went out to sowe by the word of Christ, it is not so good as it should. *Workes of darknesse will bee committed by men in darknesse, who love not light, because their deedes are evil:* Doe yee therefore hold the light of conscience?

Do ye hold the *love of conscience*? you will all say, yes: & I grant that ye love it as a dog loves a cudgel. It is ready to smite you at every turne, as it can spy day at a little hole, and *to make your hearts heavy in the midst of laughter*, and doe you love

love this? A good mans loves it dearly. Oh saith he, let mee have a good conscience stil! let a righteous conscience smite mee stil: let it bee my counsellour, comforter, corrector stil. But had you not rather be without it? yee cannot gaine so much as you would for conscience: ye cannot drink so freely of pleasure as you would for conscience: ye cannot advance your selves as you would for conscience. Oh how it troubles you! therefore ye wound it, smother it, stop the mouth of it, and will not heare it, though a good man might by it *bee satisfied from himselfe*, Is this to hold the love of conscience?

Do ye hold *the worke of conscience*? A good man will let it perfect its work in the feare of God. He propounds fairly; he that *is broken hearted shall bee com-*

Pro. 14, 14.

³
Try the
worke of
conscience
Ez 57.

Math. 11.

Apoc. 2.

2 Pet. 1.

Gal. 5. 22.
23.

comforted: he that is weary and pressed down with finnes shall be refreshed: he that fights the good fight of faith, shall have the crown of life: he that adds to his faith knowledge, to his knowledge vertue, & so forth, *shall make his calling and election sure*, because he shall neither be barren, nor unfruitfull: hee that hath the fruits of the spirit, against him there is no law to condemne. Hee applies as truely: but I have a broken heart, I am weary of sin, I fight faithfully according to strength received, I chaine my graces together in act (as occasion is offered) as I have them in habit, and as I have the fruits of the spirit in me: therefore hee concludes as necessarily, therefore so long as I continue in this estate, I shall have comfort heere, and salvation hereafter. A wicked man wil sometimes suffer

suffer conscience to work too,
according to light: *Abimelechs*
conscience will not let him
wrong *Abrahams* wife, which
comes not because the consci-
ence is *good out of faith* unfai-
ned, but *good out of feare and*
awe. But tell me: doe yee suffer
conscience to worke in all
things? Then would yee so
powerfully conclude against
your selves, that yee must say,
I must amend, or perish. *No*
unrighteous person what ever,
whether *fornicator, adulterer,*
reviler, drunkard, covetous per-
son, extortioner, shal inherit the
kingdome of heaven: but I am
so, and so; therefore *in this e-*
state, I shall never get heaven.
Hee that neglects the call of
God, shal call upon God, and
God will not heare, but laugh
when his destruction comes:
but I have done so; therefore
God will deale so with mee.

He

Gen. 20.

1 Cor. 6. 9.
10.

Pro. 1.

Pro. 29 1.

Hee that being often reprov'd, hardneth his necke, shall suddenly be destroyed without remedy : but I have hardened my necke against all reproofes; therefore what may I look for (if I amend not) but destruction? Doe ye thus conclude for your amendment? Doe ye not rather conclude quite otherwise? Gods word saith so, & so; but I do not so do; or if I do otherwise, God will save sinners, and I shall escape. Is this to hold the worke of conscience?

4
Try the
charge of
conscience.

Lastly, doe yee hold the charge of conscience? What an universal bishopricke hath conscience over the whole man, and all of man? There is no inclination, imagination, power, thought, word, or deed, but it is under the power of conscience, and do ye hold this? *Dauids* conscience looked

ked to his inclinations ; I was upright before God, and kept my selfe *from my wickednesse.* Agurs conscience looked to his understanding & thoughts; if thou hast done foolishly, *if thou have thought evill* lay thy hand upon thy mouth. *David's* conscience looked to his words; I will *keepe my mouth* with a bridle: and to his deeds, I said *I will take heede unto my waies.* But as Christ did mourn within himselte, when he saw the multitude, because they were *as sheepe without a shepherd:* so may you for the neglect of conscience in all these. Yee are inclined to every evil way, yet conscience takes no notice. How is your understanding overwhelmed with ignorance, and stuffed with worldly vanity ? How are your memories charged with unprofitables, and your affections,

Psal. 18. 23

Pro. 30. 21

Psal 39.

Mat. 9. 36.

ctions lavished wickedly, and yet conscience is silent? your thoughts, words, and deedes, are not visited by conscience as they should. It neither viewes, nor censures, nor corrects, as is meete. Oh why doe you not hold conscience? Let it looke to every secret, and when it knows the duty, let it looke about and apply it (as need is) to every part & power of body and soule. This will work amendment for the present, and care for the time to come, and so shall yee hold conscience.

How to
help to the
holding
of consci-
ence.

1

Deut. 16.
Pro. 6.

It may be you will say, how shall I helpe my selfe forward to such a glorious work? I answer, Get a *a rich mine of grace and duty* into your hearts. As a good man hath a good treasure in his heart: so must you, by laying up the word *in your hearts*, and *binding it to your hearts*,

hearts, by a powerful impression. Present this treasure to your consciences, that it may make you *smite your selves upon your thighes*, and say, *what have I done?* Then *walk in the presence of God*, as David, *when I awake, I am ever before thee*: and then the servant will worke when hee is before his master. Next, have a settled *watchfulness* over all your wayes, covenanting with heart, eyes, tongue, and hand, not wilfully to sinne against God.

And lastly, *commit your wayes to God* by hearty prayers, and hee will rectifie all by the bloud and spirit of your *JESVS*: and so, surely, shall you hold both *faith*, and a good *conscience* too, to the comfort of your *soules*, and to the

1

3

Psal. 139.

4

5

the Glory of your God,
to whom bee praise, power,
and Glory now,
and for ever,
Amen.

FINIS.

Sept. 1.
1638.

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DD,
OW-
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